OILE OF Scorpions.

The Miseries of these Times turned into Medicines and Curing themselues.

By FRANCIS ROUS.

Cypr. Epist. 8.

Deus vtiq; qui quem corripit diligit, quando corripit, ad hoc corripit vt emendet, ad hoc emendat vt seruet.

LONDON
Printed by *W. Stansby* for *Iohn Parker*, and are to bee sold at his Shop in *Pauls* Church-yard at the signe of the three Pigeons.
1624.

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By Francis Rous.

Cyp. Epist. 8.

Deus vtiq; qui quem corripit dixit, quando corripit, ad hoc corripit et emendet, ad hoc emendat et sanet.

London

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1624.

TO MY DEARE COVNTRY, AND ESPECIALLY TO THE *deareſt part of it, my* Country-men of *Heauen.*

Brethren, by the Fleſh or the Spirit, or both;

WHEN *I ſawe the Miſeries of theſe Times, by a ſucceſſiue continuance ouer-taking each other, and the Arrowes of the Almightie to fall thick vpon vs, it*

seemed to mee that Wrath was gone out against vs, and that the Hand of God was vpon vs. On the other side, when I saw the dulnesse and deadnesse of Men, who hauing the stripes freshly smarting and bleeding on their backs, and the spurs galling in their sides, yet are like the Horse and Mule that haue no vnderstanding, the dulnesse of the people seemed to me more fearful then the punishments. For when a Nation growes stupid and senseless at the Chastisements of God, and doth not or will not vnderstand Gods meaning in them, there goes out a speech from the Highest, Why should they be smitten any more? where-

of

of this is the meaning; Instead of a fatherly Correction, there must come a sweeping Desolation. Therefore I thought it necessarie to become an Interpreter to the people, though the meanest of a thousand, to shew Gods meaning in his chastisements; for by them God would haue something to be done, the doing whereof may cure and remoue them. It may bee that some will require a propheticall Spirit, rightly to interprete the Iudgement of God, as the rich Man would haue one to come from the Dead to conuert his Brethren; but to these I giue the same answer that was giuen to him; That the Scriptures are left vnto

vs for sufficient Interpreters. As Gods chastisements haue beene interpreted in them, so may we still interprete them. By this paterne haue the Fathers and Ancients of the Church made construction of Gods Iudgements, and by great Reason. For God is still one and the same both in Iustice and Mercy, and therefore he hath left one and the same Word, whereby to construe his Iudgements and Mercies. Accordingly from Gods Word in the old Testament, Saint Paul *tells vs in the New, That Gods punishments on the* Israelites *in the first Times of the World, are to be examples to vs on whom the ends of the*

1. Cor. 10. 11

the World are come. Therefore let vs boldly, because safely, march vnder the Shield of so great an Example, beleeuing with him that now, as heretofore punishments and sinnes are tyed together. Indeed, if God would haue altered his course, and by a new kind of gouernment send generall punishments where there are not generall sinnes, there might haue beene need of new Prophets, to haue brought vs Newes of a new Dispensation. But before wee begin this warrantable Interpretation, let vs turne our Eyes to things most dangerously vnwarrantable, the Abuse and misconstruction of Iudgements

ments commonly vsed. Some take no notice at all of the strokes of this Wrath, but with the Mirth and Madnesse of Wine and Pleasures, take away the knowledge of it, as the Sacrificers in the Valley of Hinnon, *by the noyse of Instruments tooke away the cryes of their sacrificed Children. Such merry men, singing and dancing to the Violl, and withall forgetting the miseries of* Ioseph, *no doubt, will cry out with* Iudas. *Wherefore serueth this waste? and with* Dauids *brother, out of the pride of thine heart art thou come downe to the battell. But I answere with* Dauid, *Is there not a Cause; yea, e-*

uen

nen the greater Cause, because the Lion hath roared; and such beasts are not afraid; so that the greater the number is of these mad men of mirth, the greater had neede to be the company of Mourners, or the mourning of that Company. It is the mourning of the penitent, that maintaynes the mirth of the Delinquent, and it is the ten righteous Men that keepe fire and brimstone from a company of abominable Sodomites.

Others there are that gaze on the stroke, and stand amazed at their miserie, but looke not vp to the highest Striker; yea, by murmuring and repyning, run to bite the stones

stones that are throwne at them. A third sort there is, that with earthly Balmes will cure the strokes of Heauen, and by the strength of their plots will binde the hands of Omnipotence, and by the fineneſſe of their little Wits, will ſupplant the Counſells of an infinite Wiſedome. All theſe are out of the way, and either ſeeke no Remedies, or falſe Remedies, or Remedies out of order.

Therefore with Elihu, when I ſaw there was no anſwere in the mouth of theſe men, I thought to anſwere my part and to ſhew mine opinion. For my Heart was full and the Spirit within conſtrayned mee. A ſtrong

deſire

desire possessed me that God might be pleased and appeased, that my Country-men, men after the Flesh, might be both temporally and eternally saued, and out of this zeale the fire burst out, and these following wordes haue issued.

If any finde yet another fault, that the worke is great, and this worke is little, I answere; That a little Boat may land men on a large Continent, and the Discourse that of it selfe is little, may deliuer them into a large Countrey, where by their owne View they may make a large Discouery. It lands vs on the large Field of Consideration; and therein wee take

take notice of Gods Iudgements, and of their Causes and Remedies: The first, their owne smart will discouer; and the second, this following Map will somewhat delineate; and where it wants, refers to large ones already made. And in this fruitfull World of Paper, I desire onely to supply what is wanting, not to adde vnto fulnesse. But the Readers themselues may make this worke greater three wayes, if they please. First, by ioyning other Bookes to this, wherein are larger Discourses of the Heads that are here but briefly touched. Secondly, by Communication; by calling euery one to his Neighbour,

our, the Master to the Fa-
mily, the Minister to the
Flocke, the Friend to his
Friend, to consider of Gods
udgements, of their Causes
nd Remedies. For by the
Considerations of many, these
Considerations shal be increa-
ed; and this sparke shall be-
ome a great fire, by bring-
ng much wood to it. Lastly,
may be made great, by a
reat and powerfull opera-
ion, euen a strong working
n our Hearts and Liues. A
ittle Doctrine may become
reat in working great ef-
fects; for the Word is but a
eede, and like the least of
eedes, yet in a good Heart
t makes a Tree for the Birds
o build on. Therefore as
much

much as thou wouldest haue it enlarged, so much be thou enlarged in thy owne bowels; for by yeelding it great Roome and great Nourishment thou shalt make it great, in the growth of good Thoughts and good Actions. Therefore complaine not that it is little, when thou mayest make it greater thy selfe, and indeed this greatnesse is most to be desired. For then shall it somewhat resemble the Sermon of Ionah, which was little in words, but great in operation; for it turned and saued a populous Citie. But this greatnesse, comes chiefly from the Greatest, to him therefore, let vs pray, Turne vs, O Lord, and wee shall be turned. Amen.

OILE OF *Scorpions.*

The Miſeries of theſe Times, turned into Medicines and Curing *themſelues.*

THE LORD hath Roared from SION, and ſent forth his voice from the Mountayne of his Holineſſe. Hee hath bent his Bowe, and prepared his Arrowes; yea, ſome of them hath hee ſhot, and their

woundsare yet greene vpon vs. What remaynes but to ſeeke remedie for the hurts receiued, and to ſearch out meanes that the remayning Arrowes may bee retayned. Towards this, euen the Arrows themſelues will excellently direct vs. For they are like the Arrowes of *Ionathan*, that had a meſſage in their wings; for they can tel vs of wrath, and warne vs to auoide it. This language of theirs *Dauid* doth well vnderſtand, euen men after Gods heart, but Children in vnderſtanding cannot, or will not perceiue it. Yet this very vſe of them God himſelfe hath taught vs; in his infinite

Mercy

Mercy desiring, and expecting that his Rod may comfort vs, and his stripes may heale vs. Yea, he hath taught vs the meanes of doing it, and it is in briefe; *Consideration*, and laying to Heart. The Lord sayth by *Haggai*, that hee hath smitten *Israel* in their Corne and Wine; and what doth hee inferre vpon it; Consider your wayes. The Wiseman is commended by the wisest of men, for entring into the House of Mourning, and laying it to his Heart. *Moses*, the Man of God desires to lay the Doctrine of Mortalitie to his Heart, that so hee may apply his Heart to wisedome.

Consideration digesteth Gods iudgments into spirituall nourishment and Physick.

Hagg. 1. 6.

Eccl. 7. 2, 4.

Psa. 90. 12.

Isa. 57. 1. And God complaineth that the death of the Righteous, a fore-runner of Iudgment, passeth away without Consideration. It seemes then that God by his iudgements calleth for Consideration, without which we are *Barbarians* to them, and they are meere Torments to vs. Without Consideration, the profitable part of Gods Iudgements is lost, and the tormenting part is only left, whereas by it the tormenting part would be taken away, and the profitable part would remayne with vs for euer. Let vs therefore heare and consider what the Lord speakes to his Church in his chastisements, and with the blessed

blessed Virgin, Let vs lay vp his Words in our Hearts.

THE FIRST CONSIDERATION.

Sect. I.

OF this profitable Consideration, I desire this may be the first step or degree: Let vs consider and esteeme our Miseries as the strokes of Wrath, euen of an offended Creator. That wee may the better perceiue this Trueth, let vs looke stedfastly vpon them, and behold the breadth and depth of these stripes, and I thinke they will shew vn-

God is offended before wee are punished.

to vs the very Print and Stampe of Diuine Indignation. It is almoſt an impreſſion in Nature; ſurely, it ſeldome failes in the Sons of Grace, when plagues are notable in Greatneſſe, vnwontedneſſe, or vnſutableneſſe to their Cauſes, they crie out, *Digitus Dei*, The finger of the Lord. The men of *Aſhdod* being ſtricken with *Emerods*, acknowledge that the hand of God was ſore vpon them. The very Heathen Mariners, in an extraordinarie ſtorme, crie vpon their gods, beleeuing ſtrange puniſhments to be the effects of a diuiue Wrath. Euen Fooles being plagued for their Tranſgreſſions,

Nature beleeues it

Pſ. 107.17.

greſſions, crie vnto the Lord, & by crying to him, acknowledge that their plagues come from him to whom they crie for deliuerance. No maruell then, if *Moſes* the friend of God vnderſtood Gods puniſhments to bee the effects of Gods wrath; who when the plague was begun after the Rebellion of *Korah*, ſaid plainly, Wrath is gone out from the Lord. And that we may know in ſome meaſure, what puniſhments are the ſtrokes of that wrath, God himſelfe giues the Names of ſome of them. Now let vs looke on our Chaſtiſements, and ſee if we can find the Names of them

Grace acknowledgeth it.

Nu. 16.46.

*Leuit.*26. *Deut.*28.

them, in those Rolls of Gods Iudgements. Yea, let vs see whether there be not in them that greatnesse or strangenesse which hath drawne an acknowledgement of Gods wrath; I say, not from Saints onely, but from Heathens and Fooles.

Sect. II.

The first Iudgement.

The weight of the Iudgements shew it.

And heere in the first place, let vs call to remembrance a Iudgement of Note, whose stroke by the weight of it, lookes like the blow of prouoked Omnipotence, whose name is found in the Catalogue of Gods

Gods iudgements, and whereof it hath beene ſaid in the Word of Truth, that the wrath of God hath giuen leſſe blowes with the ſame Rod. The puniſhment which I ſpeake of, is the Peſtilence, which almoſt deuoured our chiefeſt Citie, and with the ſickneſſe of the Head, the Body of this Land was alſo diſtempered. I doubt not, but ſome that haue forgotten it, will be almoſt angrie to haue it remembred; but it were better to haue a profitable remembrance of the ſame plague, then to haue a reuengefull remembrance by another. It is the forgetfulneſſe of Gods old chaſtiſe-

ments, that makes vs ſo ſoone to haue need of new ones: for if we laid the former to our Hearts, the latter perchance would not be laid afreſh on our backs. Surely, it ought not to bee forgotten vntill it hath done the errand for which God ſent it. This it ſeemes is not yet done, for then new puniſhments would not bee ſent vpon the ſame errand. Let vs therefore remember it, vntill wee haue diſpatched the buſineſſe of it; and then may wee beſt forget it, when it hath once beene ſoundly and effectually remembred. For in this caſe Remembrance is the beſt way to forgetfulneſſe, and

and forgetfulneſſe is an eſpeciall reaſon of Remembrance. But heerein let vs ſee the baſeneſſe and barrenneſſe of our Hearts. Wee can for our pleaſure reade in a Chronicle the ſtorie of a great Mortalitie, how ſo many thouſands died in one weeke, ſo many were layd in one pit, ſo few, or ſo none left to attend, and burie, the dying and the Dead. But to reade of ſuch things for our profit, in a worke of Application is noyſome and troubleſome. What is this elſe but to make a meere Recreation of miſerie, to loſe the benefit of ſo remarkable a Chaſtiſement, and by out

vnlearning dulneſſe, to call vnto God to make vs a matter of like recreation to others? But to the wiſe of Heart the remembrance wil be profitable, for the wiſedome of God hath not bin ſcrupulous to record a leſſe plague in the Scriptures, and Gods wiſedome will be iuſtified by the children of Wiſedome. *Moſes* the Almighties Secretarie vouchſafeth to ſpeake of fourteen thouſand and ſeuen hundred dying by a plague; yea, of that plague hee ſayes vnto *Aaron*, That wrath was gone out from the Lord. If then ſo ſmall a plague was a ſtroke of Gods wrath, what ſhall wee thinke, but that

Numb.16. 49.

hat a farre greater ſtroke
omes of a farre greater
Wrath? When *Dauid* re-
ceiued a peſtilence whereof
here died ſeuenty thouſand
men, it is recorded, that the
Wrath of the Lord was
kindled againſt *Iſrael*. What
ſhall we thinke, but the like
blowe comes from the like
Wrath, except out of Secu-
itie or Selfe-loue, wee will
hinke, that in the ſame pu-
iſhment God was diuerſly
ffected, and that he loued
s more in theſe laſt ſinfull
Times, then hee did *Iſrael*
n the Times of *Dauid*? If
vee would yet doubt whe-
her the peſtilence bee a
hiefe Rod of Gods Wrath,
God himſelfe will reſolue
vs;

2. *Sam.* 24.

vs; For, ſpeaking of his ſeuenfold vengeance, he ſaith: When yee are gathered together in your Cities, I will ſend the peſtilence among you. And in *Ieremie*, hee doth ten times reckon the Peſtilence for one of his puniſhments, and in *Ezechiel*, hee calls it one of his foure ſore Iudgements; yea, thereby hee powres out his Furie vpon a Land in Bloud. Wherefore let vs not doubt, A great Peſtilence, a great Wrath; Yet in this great Iudgement his wrath is not turned away, but his Hand is ſtretched out ſtill.

Leuit. 26. 24, 25.

Ezech. 14. 19.

Sect. III.

The second Iudgement.

FOr with another Rod hath God chastised this Nation, and that by a main and mightie stroke, since it is by a stroke vpon the main maintenance of this Land. A principall maintenance of this Land is Trade, for by it the blessings of God which exceede our owne vse, become blessings to vs, and are otherwise vseless. By it the Sea is furnished with Ships, which Ships God hath heretofore blessed, to bee meanes of our safety, and which vsually themselues haue beene a main-

maintenance to many. Neither is this decay of Trade in ſome leſſer limbes and fartheſt from the Heart of it, but in a principall Member, euen a Member wherein conſiſts, almoſt the Life of our Liuelihood. For if a man in a word would name the chiefe Commoditie of this Land, which it nouriſheth moſt, and by which it is moſt nouriſhed, it is the Fleece of the Flock; and a loſſe in ſuch a general Good, is a generall puniſhment. It was reckoned among Gods promiſed bleſſings, That *Iſrael* ſhould be bleſſed in the flockes of his Sheepe; And it was reckoned among the curſes, That

Deut. 28. 4.

Iſrael

Israel should bee curſed in the flockes of his sheepe. The ſubſtance of that Bleſſing is the benefit that *Israel* should take by the Flocke, and the ſubſtance of the Curſe was a Loſſe. So then if wee want the benefit of the Flocke, and haue a loſſe in ſtead of it, the ſubſtance of the Curſe is vpon vs, though the manner may differ. And if we will doubt whether this Loſſe be a puniſhment of Gods wrath, Let vs but looke about vs, and ſee with what Miſeries it puniſheth vs. The Landlord feeles a loſſe in his Rents and Fines; the Tenant, a diſabilitie in paying either; but eſpecially the Poore

Poore, in his whole Liueli-
hood. So that to the Poore
the vilitie of this Comme-
ditie is both a Famine and
Nakedneſſe. For, whereas
heretofore by their Labors
they got both Bread and
Clothing, now their La-
bours are ſo little worth,
that they can pay for nei-
ther. And if it bee ſo, then
to the Poore euen a plentie
is a famine, and abundance
of wooll is Nakedneſſe. For
what is the bread to him
that he cannot buy, and the
Clothes which hee cannot
put on? A pitifull thing,
when men would labour
for their liuing, but cannot
get their liuing by their La-
bour. And though ſome by

the

he greatneſſe of their E-
ſtates, and dulneſſe of their
Soules, may put from them-
ſelues a feeling of this iudg-
ment (though they can
hardly ſome part of the
Loſſe) yet Chriſtian Hearts
by Compaſſion feele the
Miſeries of others, and by
Sorrow or Succour beare a
part of their Burden, know-
ing that it is their own fleſh
that is hungry and naked, *Eſa.58.7.*
though it bee worne by o-
thers. Not to doe this, were
not to bee ſo good, as one
that was euill. For, in the
Famine of *Samaria* when a
woman complayned to *Ie-
horam*, that ſhee had boy-
led her Son and eaten him,
the Abomination of this
Mi-

2.*Kin.*6.30

Miſerie made him to teare his clothes. And if yet wee would ſee more plainly a hand out of Heauen reaching this blow to vs, Let vs marke in what an vnlikely ſeaſon it falls vpon vs. It is fallen in a time of our vniuerſall peace with the World, and Peace is vſually the Nurſe of Trafficke, but with vs the child pines at the breaſts of the Nurſe. Warre the Step-mother of Trade hath ſomtimes nouriſhed more Returnes, then now Peace the Naturall Mother, and what ſhall we ſay vnto this, but that a Curſe, euen the Curſe of

*Pſal.*69.23, 25.

Dauid is vpon vs? Let their Table be made a ſnare, and

hat which ſhould haue
beene for their wel-fare, let
t become a Trap. Which
how ſhall we ſeparate from
hat which followes? That
Gods Indignation is pow-
ed out, and his wrathfull
Anger takes hold on vs:
And yet his Anger is not
urned away, but his hand
s ſtretched out ſtill.

Sect. IIII.

The third Iudgement.

FOr another Miſery hath ouertaken vs. And as a Man decayeth two wayes, either by debarring foode that ſhould come from without, or waſting the bloud

bloud that is already within, so doe wee decay both for want of that supply which Trade might return, and by the wasting of that which is returned in an inward Consumption. Whither by the gaine of transportation, or the practice of some that wish well to our pouertie, but sure I am, by Gods permissiue displeasure, the Treasure of the Land is abated, if the voyce of the people be the voyce of Truth. And though Disproportion of Trade, and this Scarsitie bee some Kin, yet hath this more kindred besides, for pouertie comes more wayes then one. By the losse of this bloud the Com-

Common-wealth fainteth,
nd the limbs thereof grow
eble. Hoſpitalitie dieth,
lmes are diminiſhed, and
eede encreaſing, the ſup-
y of Neede decreaſeth.
ommerce deceiueth and
deceiued, and euen Ho-
ſtie it ſelfe growes like
iſhoneſtie, while it fay-
th to performe what it
romiſed, becauſe another
romiſe fayled it. No Trade
roſpers ſo ſteadily as the
rade that deuours trades;
r the ſcarſitie of Money
akes a plenty of Vſurers;
eir hunger deuouring
oſt Money, when leaſt is
be gotten. A ſtrange ab-
rditie, that Money ſhould
ring moſt to the Lender,
when

when it brings leaſt to the Borrower; and that the Rent of Money ſhould bee deareſt, when the Rent of Land is cheapeſt. By this meanes Pouertie in the Body Politick, is like Pouertie in the Body Naturall. For Pouertie in both, breedes ſtore of Vermine, which being bred of Pouertie, do encreaſe that which breeds them. And while Pouertie by the mediation of Vſurie encreaſeth Pouertie, Vſurie in the middle of theſe two Pouerties growes the richer by both of them. A Plague begot of a Plague the effect of an old Wand and the cauſe of a New. So while the Dragons giue

thei

their breasts to their young
ones, and each thing re-
lieueth and preserueth his
Kind, Man onely is cruell
to his owne Flesh, and en-
joyeth the Miseries of his
owne Kind; hee relieueth
not Want, but relieues him-
selfe vpon it. Yet men must
bee mannerly in touching
his Vice, for else they will
mend their fault with a
worse, and in stead of a lea-
rable vndoing by lending,
hey will vndoe men at once
y calling in suddenly what
hey haue Lent. And so
om the vnmercifulnesse
f an ouer-cruell Lending,
hey fall into the vnmerci-
lnesse of not Lending. I
ish they could finde the

middle way betweene hurting by lending, and hurting by not lending, which perchance might bee this, when such a Rent is set vpon money, as both the Borrower and Lender might be able to thriue. For this I thinke is the golden Meane of lending in Commerce; though I know there is a Lending beyond this, a worke of Almes and Mercy, which lends to the Lord in the Poore, and neither lookes for lending againe in exchange, nor for any other earthly Reward. But auoyding those Rockes in our Sea of Miserie, which both make wracke, and yet seeme to entertayne the

wrac

wracked, I arriue at this ſafe and true Concluſion; That if the encreaſe of ſiluer as ſtones, was recorded as a Bleſſing in *Solomons* time, then may this Want be taken for a puniſhment. Yea, this is the putting of money into a broken Bag, which the Prophet *Haggai* names for a puniſhment, inflicted by God vpon the *Iewes*. And if it be a bleſſing when *Iſrael* lends to many Nations and doth not borrow, then it is a Curſe when *Iſrael* borrowes and doth not lend. This is a Conſumption, which in many hath conſumed the Eyes, and cauſed ſorrow of heart, and yet the wrath of God

Hagg. 1.

Deut. 28. 11, 12.

Leu. 26. 16.

is not turned away, but his hand is ſtretched out ſtill.

Sect. V.

The fourth Iudgement.

FOr to vs of late, euen the Lawes of Heauen, haue ſeemed to change, and the Couenant with *Noah* from his generall Courſe, hath had a particular exception. While the Earth remayneth, ſayth the Lord, Seed-time and Harueſt, Cold and Heate, Summer and Winter, Day and Night ſhall not ceaſe. True is that which the Lord ſayth, The courſe of theſe things ſhall neuer generally fayle, neither

*Gen.*8.22.

ther by their ceasing (as in the Verse before) will hee smite euery liuing thing. But in particular Cases, and for the sinnes of particular Nations. The Sunne stands still vpon *Gibeon*, and the Moone in the Valley of *Aialon*. Thou shalt sow, but thou shalt not reape: yea, bee yee ashamed, O yee Husband-men, for the Wheat and for the Barley, becauſe the Harueſt of the Field is perished. And such hath beene of late our punishment. Our Summers haue beene changed into Winters, the Seasons of the Yeere haue inuerted their order, and resembled them that haue peruerted

Ioſh. 10. 12.

Mica 6. 15

Ioel 1. 11.

their Liues. The Sunne euen in the pride of his Ascending, hath couered his face with blacke mourning Cloudes, as loath to looke vpon vnmourning Sinners. Yea, the Teares of Heauen, vnseasonably in regard of the yeere, but seasonably in regard of our sinnes, haue fallen downe, to wash away the filthinesse with which wee are defiled. The fall of the Leafe hath beene in Summer, and a Spring in the fall of the Leafe. The Husband-man this while stands amazed, at the strange displacing, and confounding of his husbandrie. By inceſſant showres the Corne brings forth in

the

the ſame place where it ſelfe was bred; and the ſame wombe where it ſelfe was bred, is alſo the wombe in which it brings forth. So that which ſhould haue made bread for food, is turned to an vnkindly Seede; which will neither be Bread nor Seede. Yea, wee haue had a ſtrange kind of Reaping, and that Reaping hath beene alſo an vnkindly Sowing. For, the Wind hath reaped much Corne, and that Reaping hath bin alſo a Sowing. So the Huſband-man hath ſaued three labors of Reaping, Threſhing, and Sowing; but by all this ſauing he hath beene a great Loſer. What ſhall I

Greg. Naz. Orat. 26.

say of it? *Acerba res est terræ sterilitas & frugum pernicies, &c.* A bitter thing is the barrennesse of the Earth, and the destruction of Corne, now flattering vs with Hope, and drawing neere to the Barne. A bitter thing is an vnseasonable Harueſt, and to see the Husband-man sighing ouer his Labours, and looking vpon them as vpon vntimely Births. Wee looked for much and it came too little, God hath blown vpon our Labours, and what is this but a punishment pronounced by the mouth of the

Hag. 1.6. Lord of Hosts, in his Prophet? And I wish the present Time shew vs the worst

worſt of this Iudgement, and that it doe not grow as Time encreaſeth. The great pouertie of many driues their Corne to the Market in the beginning of the yeere; but in the end of the yeere, when Pouertie can ſell cheape no longer, becauſe it hath no more to ſell, then commonly the wealth of wretched worldlings ſells cruelly, becauſe it may chooſe whether it will ſell or no. So Pouertie in the beginning of the yeere takes leſſe, becauſe it hath more neede, and Riches in the end of the yeere craue more, becauſe they haue leſſe need. Yea, Pouertie ſometimes at the end of

the yeere payes deare, for that which at the beginning of the yeere it selfe sold cheape. This is a Iudgement of God prouoked to anger; and yet thus the Wrath of God is not turned away, but his Hand is stretched out still.

Lev. 26.20.

Many other Iudgments left to priuate Consideration.

For, many other Miseries haue beene vpon vs, a Canker and Caterpiller Iniustice and the Proiector, losses in the *East Indies*, a Massacre in the *West*; most lamentable losses in the *Palatinate*; Losses by Pirates of Ships, Goods and Men, and I wish with those Men no losses of Soules. But I desire not to bee ouer-large or vehement in expressing our

our Miſeries, for their ſmart of it ſelfe would make them well knowne. Onely I take ſuch a part and patterne of them as may enforce vpon vs an acknowledgement of Gods wrath, and by that acknowledgement ſet our feete one ſtep in the way of remouing it. Elſe we are like Fooles that goe laughing to the Stocks, and wee call for Greater ſtrokes by not feeling the Leſſer. Let vs therefore conſider theſe Iudgements, vntill wee acknowledge, *Pœna patientis, ira creditur decernentis.* The paine of the Sufferer, is the Wrath of the Inflicter.

Hillar. in Pſal. 2.

SECT.

Sect. VI.

The vnſeaſonable kind of curing theſe Iudgements, confuted.

BVt heere the Politician gines mee the ſtop, and
Amos 3.6. is himſelfe at a ſtand, for hearing theſe Euils hee will goe no further, but falls into a Trance, and therein cleaues his Brayne in two parts, and with the forepart hee will diſcourſe to you of the Cauſes, and with the hinder part of the Remedies, but in both ſets God aſide, and thinkes not of him either as a Cauſe, or a Remedie. But firſt for his Cauſes, I would faine know

now of this Wizard, when
er this Kingdome had
ore likely Cauſes of pro-
eritie, then it now had, in
e Vnion of the whole I-
nd vnder one King, of
e ſame Religion, and ſet-
ng vs in an vniuerſall
eace. And then for his
emedies; how can wee
uſt any Remedies of his,
hen Parliaments, that
eretofore haue beene the
emedies of moſt weightie
rieuances haue not liued
emſelues, vnto ripeneſſe
nd perfection. If then ſuch
reat Remedies proue ſick,
hat will become of the
nall Remedies of the poli-
cke Diſcourſer? Alas, if
ee be bound in Heauen,
how

how can a piece of Earth not ſeuen foot high, reach vp thither to vntye the Knot? eſpecially, ſince hee that bindes vs, hath ſaid himſelfe, when hee ſhuts, no man can open. When God hath a Rod in his Hand, and chaſteneth Sinners, it is little good manners, and as little poſſibilitie by craft or force to wreſt the Rod out of his Hand. But the onely way and method to get away the Rod, is firſt, to worke on his Will, and next vpon his Power. If his Will be vnmoued, the World cannot maſter his Power; but his Will being moued, that that moueth his Power.

Now

Now, God himſelfe hath
hewed vs meanes how to
oue his Will, but he neuer
hewed any meanes, his
Will being vnmoued, how
o maſter his Power. Let
s therefore follow his own
Order in preuayling with
im, for the *God* of ſtrength,
s *Samſon* the ſtrong, hath
hewed vs the onely way,
ow he may bee ouercome.
And when once God is
uercome, and his Furie
urned into Loue, then
hall wee be looſed aboue,
nd ſet free below: for the
igher Cauſe being plea-
ed, will giue a bleſſing to
he Cauſes below. If Hea-
en and Earth be at oddes,
et the Huſband-man ſowe

and

and plant neuer ſo diligently, the Heauen can make fruitleſſe all his Labours on Earth. The Sunne and the Cloudes by abounding abſence or preſence can deſtroy his Hopes. But when Heauen and Earth are friends, then Summer and Winter, Seed-time and Harueſt run on their Race. When God was diſpleaſed what was the effect? Yee haue ſowed much and reaped little. Againe, when God was pleaſed; Marke that very day, for from that day I will bleſſe you. Wherefore let vs follow Gods owne order of Remedies, and ſtriue to bee firſt healed aboue, and then

Hag. 2.

expect

pect a ſucceſſe on our
emedies below; and to
is end let vs paſſe on to
ſecond Conſideration,
hich may be this.

THE SECOND CONSIDERATION.

Sect. I.

That theſe puniſh-
ments of Wrath,
and the wrath that
flicts theſe puniſhments,
re prouoked by our Sins.
When the Hearts of Men
re according to the Heart
f God, when the Image of
God is in their Soules, and
heir Actions proceed from
hat Image, then is there
moſt excellent Conſort
and

Gods wrath puniſhing is prouoked by our ſinning.

Proued by a compariſon of the contrarie; equall bleſſings being vpon holineſſe.

and Harmonie betwee
Heauen and Earth, an
from thence issue the mo
rauishing sounds of eart
ly and heauenly Benedi
ons. To this Harmonie, th
Quier of Angels adioyne
it selfe, and sings a Ditti
expressing the Musicke
Glory bee to God on high
Peace on Earth, and Good
will towards Men. Whe
Man Giues God in Heaue
his Glorie, then God rea-
cheth out to Man on Earth
Peace and Good-will. Now
the Peace and Good-will o
God, though they passe our
Vnderstanding, yet wee vn-
derstand so much of them,
that from them, flow all the
Mercies and Blessings that

wee

ee can conceiue and vn-
rſtand, and thoſe alſo
hich the Heart of Man
nnot conceiue, nor his
ongue expreſſe. For the
ord hauing in himſelfe, a
oundleſſe fulneſſe of Ioy,
nd pleaſures for euermore,
is Good-will and Peace
oth vnlocke vnto Man
hat Treaſurie, and from
hence flow forth the innu-
nerable bounties of hea-
enly and earthly bleſſings.
Hence are thoſe manifold
romiſes of GOD vnto
Man, of God I ſay vnto
Man, when Man is confor-
mable vnto God. To *Noah*,
pleaſing God in holineſſe,
is an Arke of Saluation gi-
uen amidſt a generall de-
ſtruction.

ſtruction. To *Abraham* pleaſing God in the Sacrifice of his Sonne, is a promiſe giuen that hee ſhould be the Father of the Sonne of God. To the *Iſraelites* walking in Gods Statutes, and keeping his Commandements, God promiſeth raine in due ſeaſon, the Land ſhall yeeld her encreaſe, they ſhall eate their bread to the full; in ſumme, hee will be their God, and they ſhall bee his People; which is the knot of perfect Bleſſedneſſe. The like is repeated in *Deuteronomie*, where to the keepers of Gods Lawes are promiſed, Bleſſings in the Citie, the Field, the Sheepe, and

Leuit. 26.

Deut. 28.

the

e Cattell, &c. And Saint *Paul* teſtifies the whole ſubſtance of this Truth, in this one ſentence, Godlineſſe hath the promiſes of this life and that to come. But on the Contrarie, Sinne makes a diſcord betweene God and Man, and from that diſcord flow forth infinite puniſhments. There is no quarrell betweene God and Man but Sinne, and this is a mayne one, for it ſetteth Heauen and Earth each againſt other. Man walketh contrarie to God in his ſinfull diſobedience; and God walkes contrarie to Man in his wrathfull Iudgements; but woe bee to Man, for hee ſtriueth with

1. *Tim.* 4. 8.

By the diſcord betweene God and Man made by ſinne.

By words of God in Scripture.

with his Maker, the pot sheard with the Potter, and hee must needs be battered and broken in pieces. This also is strong by the power full confirmation of the Word of Truth. Euen the Kings of the Earth, if they band themselues against the Lord, the Lord shall laugh at them, but with a laughter most lamentable. For Gods Laughter is the fore-runner of Iudgement, as a blast of Sun-shine to a mighty Tempest. And behold the Tempest; Hee shall speake to them in his Wrath, and vexe them in his sore displeasure; yea, he will breake them with a Rod of Iron, and dash them

Psal. 2.

em in pieces like a Pot-
rs veſſell. Neither is God
rrible onely to the Prin-
s of the Earth, but to the
eople alſo. If yee doe wic-
edly (ſayth *Samuel*) yee *1. Sam. 12.*
all bee conſumed, both *25.*
ou and your King. And
e ſame places that pro-
iſe Bleſſings to Man be-
g at peace with God, de-
ounce heauie and bitter
urſes vnto Man being at
dds with God by diſobe-
ience. If yee walke con-
rarie vnto mee, I will
alke contrarie vnto you in *Leuit. 26.*
urie, I, euen I, will cha-
iſe you ſeuen Times for *Deut. 28.*
our ſinnes. Curſed ſhalt
hou bee in the Citie,
nd curſed in the Field.
Curſed

Curſed ſhall bee the fruit o
thy bodie, the fruit of th
Land, the encreaſe of th
Kine, and thy flockes o
Sheepe. Curſed ſhalt tho
be in thy comming in, an
thy going out; the Lor
ſhall ſend vpon thee cur
ſing, vexation, and rebuk
And the concluſion bring
with it the reaſon of theſe
Curſes, which is the Bur-
den of a Burden; Becauſe
Iſrael hearkens not to the
Lord his God, to keepe his
Commandements and his
Statutes. Neither are theſe
words onely, but they are
turned into deeds, and what
was threatned was alſo ſure-
ly inflicted. Accordingly
the whole ſtorie of *Iſrael*
vnder

By the deeds of God in the Scripture.

nder *Moſes*, *Iudges* and *Kings* is a Mirrour of this Truth, the wickedneſſe of *Iſrael* being attended by the plagues of *Iſrael*. And euen this Morall doth the Prophet *Micah* giue of *Iſraels* Miſeries. For the tranſgreſſions of *Iſrael* is all this come vpon them. And leſt wee ſhould thinke this attendance of puniſhment vpon ſinnes to belong only to the *Iewes*, and not to the *Gentiles*; to the time of the Law, and not to the time of the Goſpell, let vs heare Chriſt affirming it, and the Apoſtles after Chriſt, and the Saints after the Apoſtles. Chriſt himſelfe hauing ſpoken of the bloudy

Mica.1.5.

It is true vnder the Goſpell as wel as vnder the Law.

First, Proued by Chriſt. *Mat.23.37.*

sinnes of *Ierusalem*, (with teares) doth second the mention of their bloudinesse, with a prediction of Iudgement: Behold, your house is left vnto you desolate. The Apostle *Paul* sayth to the *Corinthians*; That for their vnworthie receiuing, some of them were sicke, and some were dead. Yea, he inferres a generall rule, That not iudging our selues, we are iudged of the Lord. Saint *Iohn* in the *Reuelation*, or an Angell in Saint *Iohn*; Because they haue shed the bloud of the Saints, therefore hast thou giuen them bloud to drink: And the partakers of the sinnes of the Whore, shall be

Secondly, By Christs Apostle. 1. *Cor.* 11. 29. 30.

Reu. 16. 6.

Reu. 18. 4.

be partakers of the plagues of the Whore. And since the time of the Apostles, the holy Fathers followed this rule in the interpretation of Gods Iudgements, not looking for a Spirit of Reuelation, but guided by the Spirit of Sanctification. Saint *Cyprian: Intelligendum est & confitendum, &c.* Wee must know and acknowledge, that the troublesome desolation of this pressure, which hath greatly wasted our Flocke, and yet doth waste it, is come to vs according to our sinnes; while wee treade not steadily the path of the Lord, nor keepe his heauenly precepts giuen for our saluation. *Ambrose* saith.

Thirdly, And so stil vnderstood by the succeeding Fathers.

Cypr. ep. 8.

Ambrose Ser. 8. 5.

Greg. Naz. orat. 26.

Greg. Nyſſ. in vita Moſis.

ſayth, The Citie doth not periſh but for the ſinnes of the Citizens. *Gregorie Nazianzene*, when in his Time a great Hayle had ſpoyled the fruits of the Earth, hee aduiſeth the people, that it is moſt ſafe to take it for a puniſhment of ſinne, that they may be humbled therby. *Gregorie Nyſſene:* When wee heare that paynes and vexations are inflicted by God vpon Men, wee muſt vnderſtand that the beginnings and cauſes of thoſe vexations proceeded from our ſelues. And *Hierome* (according to his manner) moſt reſolutely. It is manifeſt that Famine, Peſtilence, noyſome Beaſt, or whatſoeuer

euer other Euils we suffer in this world they come vpon vs for our sins. *Gregorie* the Great: *Quia sentio pœnam, recogito culpam.* Punishments felt, bring to my consideration sins committed.

Greg. Mag. in Psal. pœnit. 3.

SECT. II.

The greatnesse of our sinnes amount to a proofe, that Gods wrath is vpon vs.

THus wee see a cloude of witnesses confessing Saint *Pauls* assertion, That for Sinne comes the wrath of God vpon the children of disobedience. And as wee see that the wrath of God commeth for Sinnes,

let vs also looke vpon our sinnes, and their greatnesse will shew them to bee such, which may iustly drawe downe the wrath of God. To reckon all our sins, our numberlesse sinning hath made it almost impossible. And there are other workes that haue in some measure described them, only I will giue a patterne of some of the chiefest, either in weight or Custome, and which I cannot auoide, because they meete mee euery where. A first that flies in a mans face is blasphemous Swearing; wherein, if in any other, there is a pride taken in offending God; for other benefite of it, I thinke no

A pattern of these sinnes.

1. Swearing and blasphemie.

man

man can assigne. Yet if their dulnesse would see it, it is easie to reason; If there bee no God, why doe I sweare by him: If there be a God, how dare I to offend him? If thou sweare by nothing, thou art a foole in thy swearing; and if thou sweare to thy torment, thou art a verier foole. God hath said himselfe, The taking of his name hee will not holde guiltlesse: And by *Zacharie*, that there is a Curse flying out against Swearers: and by *Hosea*, that the wrath of God issues out against a Land for swearing. In all this, thou either beleeuest not God, and yet sweareſt by him in

It giues a title to the Swearer.

And a Curse.

Zach. 5.

Hos. 4.

whom thou beleeueſt not; or elſe thou beleeueſt that thou ſhalt bee curſed for ſwearing, and ſweareſt that thou mayeſt be curſed. But for my part, I thinke generally the Swearers beleefe in God is very bad. And ſurely, if he beleeue not in God by whom he ſweares, let him excuſe me for beleeuing him, when he ſweares by that God in whom hee beleeues not. But of Swearing wee may conſider two kinds. The one is this voluntarie raſh and vnneceſſarie ſwearing, which iſſueth commonly from a profane heart and careleſſe of God. Of this I haue twice elſewhere more largely ſpo-

Two kinds of Swearing. I.

Medit. and Diſc. of the Time.

ken

ken, and I thinke it would be beſt confuted by a Law, whereof there was a conception at the laſt Parliamentarie meeting. For before that time I knew an order made at a meeting of recreation, that a penaltie ſhould bee paide for euery Oath, and that but a little one, and yet it wrought ſuch effect, that they ſcarſe ſwore three Oathes in an after-noone, that by proportion of vſuall ſwearing ſhould haue ſworne three-ſcore, if that order had not beene. To a Law againſt this ſinne is there this encouragement, That his Maieſtie in his Booke to his ſonne with ſtrong reaſons

Baſilic. Dor. lib. 1.

diſwadeth him from it, as being a ſinne of neither pleſure nor profit, and gotten onely by cuſtome. Which exhortation I wiſh might take place, chiefly in the Court, where it was borne; and next in the Countrey, to which it is come. For that ſaying of the Prophet, The ſoule that ſinneth ſhall die, I take to bee generall, and to comprehend as well the Soules at Court, as the Soules in the Countrie. The other is a more ſolemne and formall ſwearing, and that by Oathes propoſed and offered. Surely in this alſo God hath beene much offended, and that diuers wayes. One is, when the

2. kind of ſwearing againe diuided.

Taker

Taker of the oath ſweares againſt knowne truth, for which indeed there is a penaltie which can hardly be too great, ſince the ſinne out-growes it. Another, when Oathes are offered of things infinite vnlawfull or vnknowne, and of theſe I wiſh a ſuruey were taken. It is a hard thing for a man to ſweare at once to numberleſſe things, ſince conſideration ſhould goe before ſwearing; and he that ſweareth inconſiderarly, ſweareth dangerouſly. Now, how hard is it to ſweare conſiderarly of many things at once, and but once propoſed? Secondly, I wiſh there were a ſearch for ſwearing to

1. Swearing againſt conſcience.

2. Inconſiderate and confuſed ſwearing: of this three ſorts

1. Swearing to things by the heape and vndiſtinguiſhed.

2. To things vnlawfull, but not vnderſtood to be ſo.

to things vnlawfull, since I haue heard it by credible information, that there remaynes yet an Oath of persecuting the *Lollards*, proposed to one of the chiefe of the Countrey-Offices. Thirdly, it is a miserable thing to giue Oathes vnknowne. And an Oath is vnknown either where neither the words nor matter of the Oath are knowne, or when the words are knowne, but not the matter. For these two latter kinds of Oathes, a Search and Cure were very necessarie. And as in all other places, so I wish especially they were examined in the Vniuersitie; That is the

3. To things either lawfull or vnlawfull, if not knowne, and iudged to be that which they are sworne to bee.

Salt

Salt of the Land, and if the Salt haue loſt his ſauour, how ſhall the Land be ſalted; yea, how ſhall it ſelfe bee made ſauoury? The doctrine of ſwearing from thence ſhould flow moſt cleare and vntaynted, and with the cleereneſſe of doctrine ſhould be ioyned the puritie of Example. And there I wiſh might bee conſidered, whether the firſt degrees haue no Oathes ginen them of the Statutes which they know not, and whether it be eaſie to know them. I haue heard it complayned of; and it is pitie that hee ſhould firſt haue a torne conſcience himſelfe that comes to heale the bro-

ken

ken Consciences of others. There is an excuse, that the submission to the penaltie is a performance of the Oath, but I wish it were well proued, that penalties were added to lawes to dissolue them, and not to bind them, to make them safely not to bee kept, and not to make them safely kept. * And if this bee the intent of the Oath, it were good it were made known to the Takers by the Giuers. Besides, I wish it were considered, whether there be no Oathes giuen to yong men of the first degrees, whereof the words they know, but haue not iudgement of the matter. The Bishop of

Oxon.

* *Vide Sayer. Thesa. Casu Consc. lib. 3. cap. 9. num. 10.*

xon. in his Sermons a- *Sermon. 4. prope fin.*
ainſt the Popes Suprema-
ie, ſayth of young Acade-
nicks, They are led *impetu & temeritate non delectu aliquo aut ſapientia ad judicandum.* Now that which I inferre, is this, That queſtions diuerſly held by old Diuines, ſeldom come within the Reſolution of young Iudgements that are without iudgement; and if they in their iudgements know not what they ſweare, they doe not ſweare in iudgement, which condition I thinke is required by God himſelfe in his preſcribed Rule of ſwearing. God is *Ierem. 4. 2.* taken as a Witneſſe of their Raſhneſſe, and not of their Iudge-

Iudgement; and while they ſweare, that they beleeue what they know not, God is inuocated to behold their Ignorance, and not their Beleefe. Neither doth it appeare to mee a ſufficient anſwer, That it is a Truth which is ſworne, for it ſufficeth not to the Swearer that it be a Truth which he ſweares, except it be known to him for a Truth. In Ciuill Cauſes, I haue heard it taxt in a Swearer, when he hath ſworne that ſuch a Man at ſuch a time was at ſuch a place, when himſelfe at that time was not at the place, but heard that which hee ſwore reported by others. And this meets with another

her Obiection, That el-
er Iudgements may bee a
round to the younger. But
ow is it safe to lay the safe-
e of a mans Conscience
pon another mans Iudge-
nent, since it is certaine
hat Man is subiect to er-
our, and for ought the ig-
norant Swearer knowes,
hat may bee the Errour,
which hee sweares to bee a
Truth. Is not this to be-
leeue as the Church be-
leeues, and to sweare a be-
leefe in Men, and not the
knowledge of a Truth.
How pertinent is his Maie-
sties aduice in this Cause?
Yee * must neither lay the
safety of your Conscience
vpon the credite of your
owne

* Basilic. Dor. lib. 1.

owne conceits, nor yet o other mens humours, how great Doctors of Diuinitie ſoeuer they bee, but yet muſt onely ground it vpon expreſſe Scripture. For Conſcience not grounded vpon ſure Knowledge, is either an ignorant Fantaſie, or an arrogant Vanitie. And, if Conſcience not ſurely grounded bee an ignorant Fantaſie, or an arrogant Vanitie, then what is an Oath iſſuing from ſuch a Conſcience, but the fruit of an ignorant Fantaſie, or an arrogant Vanitie?

SECT.

A ſecond Sinne.

SECT. III.

Drunkenneſſe.

ANother lothſome Sin of this Land, that calleth for Wrath, is beaſtly Drunkenneſſe; yea, it is wrong to Beaſts to call it their Sinne, for generally they are ſober. And if the Swine bee drunke, who is the Drunkards embleme, it is by Mans acquaintance, for I neuer heard of a wilde Boare that was drunke. Wherefore it ſhould haue a name inferiour to Beaſts, as indeed it makes Men, at leaſt for the time of it; for a Man hauing loſt the vſe of his Soule, is worſe then a Beaſt,

Filthie in the people

a Beaſt, that keepes the v
of his inſtinct. Yea, a ma
that hath loſt his ſenſes,
therein worſe then a Bea
that hath them; as ſure, a
a liuing Dog is better the
a dead Lion. And as in th
naturall Body the liquo
fumes from belowe, an
workes vp on high, ſo
wiſh in the Body of thi
Land, this Vice which had
his firſt ſeate in the dreg
of Men, did not aſpire to
places of eminence. Yet the
higher it is the more hurt-
full it is, as the greater the
Light is, the greater is the
Darkneſſe by the loſſe of
that Light. So the darkning
of many Starres, doth not
ſo much impaire our Light,

Moſt vn-ſeemly in the guides of the people.

as

the Eclipſe of a Sunne or
Moone. This ſinne in the
eat doth double harme,
by putting out their
ht, there is loſt both the
ght of Direction and the
ght of Example. If to
ertayne a great Man, a
oome ſhould bee dreſt as
s ſinne doth dreſſe it; I
nke he would lothe both
Hoſt and his Lodging.
ow much more abomi-
ble is it to doe filthineſſe
n to ſee it; yea, to doe
at Filthineſſe which hee
nnot abide to ſee? I may
e the more earneſt with
e greater, becauſe this ſin
ike to part from the leſ-
, and hath moſt poſſibi-
ie to remayne with the

Grea-

Shot at by the Arrowes of the Almightie.

Greater. For God hath me
it with moſt kindly Iudge
ments, euen with Iudge
ments moſt proper to piero
the heart of it. For Pouerti
and Scarſitie are the grea
Enemies of Drunkenneſſe
the Drinke by dearenes
calls for more Money; an
the Money that ſhould be
more, growes Leſſer; ſo
the Drinke departs farthe
from the Money, and th
Money farther from th
Drinke. Then how ſhall
poore Drunkard continu
his Trade, ſince it is the
quall meeting of Drink
and Money that giues hi
his drunkenneſſe, and ho
ſhall they meete that ar
ſtill going farther aſunder

Theſe

These are punishments, I confesse, but most proper for our sinnes, and how can wee spare them, or wish them away vntill that Disease bee remooued, whose Cure they are working? A poore Sobrietie is better then a rich Drunkennesse. When a Player was turned Christian (a farre better change then for a Christian to turne Player) hee would continue his Playing by his reason, because Playing was his maintenance: But what sayth *Cyprian*, *Contentus sit frugalioribus sed innocentibus cibis*, let him bee content with a more sparing but a guiltlesse maintenance. So may I say of

Cypr. ep. 61.

of that Scarſitie that brings forth Sobrietie, that a ſober Scarſitie is better then a drunken Plentie. Yet were it beſt of all, if wee could both begge and obtayne (and by begging wee may obtayne) the grace of Sobriety. Then ſhould wee practiſe vertue out of a loue of Vertue, and ſhould not need a conſtraint by Scarſitie. Then God would bee pleaſed while our Sobrietie is voluntary, and we ſhould be bleſſed while a needleſſe Scarſitie would bee turned into Plentie. But if we will needs continue our ſinnes, let vs looke for continuance of wrath, it being farre better that a Man ſhould bee mi-

miſerable then drunken, and moſt iuſt that hee that is drunke ſhould bee miſerable. A man of God (ſayth *Huntingdon*) fore-told great puniſhments to this Land for great ſinnes, and one of them was Drunkenneſſe. Surely, if puniſhment and that ſinne be tyed together, when haue we more ſtrongly then in this Age drawne puniſhment vpon vs, by a huge Cart-rope of Drunkennes? And leſt we ſhould thinke that this ſinne and puniſhment may bee parted, we haue other propheſies, aboue all doubt and exception, that tye woes vnto Drunkenneſſe, Woe vnto him that giueth his

Huntingdon. lib. 6.

Tyed vnto puniſhment by the Curſe of the Almightie.

Hab. 2. 15.

Neighbour drinke, that putteſt thy Bottle to him and makeſt him drunken alſo: the Cup of the Lords right Hand ſhall be turned vnto thee, and ſhamefull ſpewing ſhall bee for thy glorie. And another woe vnto them that are mightie to drinke wine, and men of ſtrength to mingle ſtrong drinke. All the beaſts of the field are called to deuoure; yea, all the Beaſts of the Foreſt: For, come yee, ſay they, I will fetch wine, and wee will fill our ſelues with ſtrong drinke, and to morrow ſhall be as this day, and much more abundant. But the Drunkard (and it is no wonder) knowes not what he

Eſa. 5. 22.

he ſayes, for where he promiſeth abundance to morrow; behold, ſcarſitie to day; yea, Scarſitie and her ſiſter Pouertie. The Fleſh propheſies proſperitie to ſinne, but Gods Spirit Affliction, God is true and all Fleſh is a Lyar. And howſoeuer it goes here, it is moſt certayne, that if this life bee to day, and the next life be to morrow; abundance of drinke to day, ſhall haue ſcarcitie to morrow. Hee that powres in Gallons here, ſhall lack Drops hereafter. The fire is hot, the thirſt is great, a drop of water is but little; yet in this hot fire and great thirſt, the little drop ſhall bee denyed.

Puniſhed with eternall thirſt hereafter.

Wherfore drinke leſſe here that yee may drinke more hereafter, drinke not without thirſt heere, that you may not thirſt without drink hereafter. But a larger Antidote I haue elſewhere allowed this ſinne, to which I remit him that would ſee more cauſe to bee ſober, which vpon the matter is nothing elſe but to ſee reaſons to preſerue Reaſon, then which nothing is more reaſonable.

Diſeaſes of the Time, *cap.* 16.

A third Sinne.

SECT. IIII.

Vnthankfulneſſe.

THere are yet many ſinnes full of horrour and danger, And among them

them there is one as feare-full and dangerous as the reſt, and that is Vnthank-fulneſſe. But there are ſo many ſinnes betweene that and the Phyſitian, that there is almoſt no hope of comming neere it with a Cure. For before this ſinne can come to bee cured, the manifold abuſes of Gods bleſſings muſt be remoued. For how can men bee thankefull to God for his benefits, vntill they leaue to offend God by his Bene-fits? Can they (though it were but in Words) giue God any praiſe for his bleſ-ſings, when in their deeds by theſe bleſſings they diſ-honour him. We haue had

Almoſt beyond cure.

great deliuerances, wee haue the Gospell set at libertie among vs. Wee haue not yet beene giuen vp into the hands of our Enemies, but our mercifull God hath hitherto chastised vs with his owne hands, euen with fatherly Corrections. But how shall a man looke that a Drunkard, a Glutton, or a Player-like Fashionist, should bee thankefull to God, I say, not for the light of the Gospell, which Owles cannot see, but for meate, drinke, or apparell, when they all abuse these blessings vnto Luxurie, pride, and vanitie? Surely, if they should giue GOD thanks for them, it must be in

In the abuses of Gods blessings.

in theſe words, I thanke thee for giuing mee theſe bleſſings which I haue conuerted vnto the fuell of eternall Curſednesſe. Therfore firſt, I wiſh they might bee brought to leaue the abuſe of Gods bleſſings, and then would there bee ſome hope that they would giue God thankes for them; if once by a right iudgement they ſaw them to come from God, and returned them to the honour of him that gaue them, then would they giue him thanks, both for the bleſſings, and the bleſſed vſe of them. And then indeed doe they onely become bleſſings vnto vs, when wee bleſſedly vſe

A Cure is yet expected in the godly.

them: In the meane time I expect onely of the righteous that they bee thankefull, for it becommeth well, sayth *Dauid*, the righteous to bee thankefull. These by their thankfulnesse retayne the blessings for which they are thankefull, for thankfulnesse being bred of Gods blessings, preserueth that which bred it. On the other side, vnthankfulnesse looseth the blessings, which thankfulnesse might haue preserued, for it is not fit Man should receiue blessings from God, when God from Man for such blessings hath no returne of glorie. It is a small thing to returne thanks for reall

reall and great blessings, which if we doe, we are infinite gayners. Yea, the more we thanke God, the more cause shall wee haue to thanke him. For thanks for old benefits drawes an increase of the benefits for which wee gaue thanks, as else-where more at * large I haue shewed.

* *Art of Hap. part. 3. cap. 6.*

A fourth Sinne.

Sect. V.

Deceitfulnesse of Trade.

A Nother great sinne of this Land, is deceitfulnesse of Trades. Single trades are growne to bee double, for there are two

A Trade in a Trade

Trades in one; the one is a skill of doing it truely, the other of doing it deceitfully. And hee is the more skilfull Tradesman that knoweth the falshood of his trade, rather then hee that knoweth the truth of it. Hee that can make an excellent Counterfeit, and sell the Counterfeit at the price of the true, is an expert Tradesman. Thus men take money not for ware but for cousenage, they sell Deceit, and with the price therof buy Damnation. The Scripture saith, that false weights beeam abomination to the Lord. The force of that speach lies not in the word weights but

PROV. 11.1.

Hated by God.

but in the word falſe. For God hateth not weights more then any other Inſtrument of Trade, but hee hateth falſhood, as in weights, ſo in all things elſe. Therefore let euery Tradeſman that deales not by weights, take out the word Weights, and put in the ſubiect of his falſhood, and then let him take the verſe to himſelfe, and ſay, The falſhood of my Trade is abomination vnto the Lord. Theſe bee they that make the ſhekell great, and the Ephah ſmall, the goods ſold as little worth as they may, and the price of the goods as great as they can, and theſe are Chaffe and the

Amos.8.

the wrath of God is as Fire. How ſhould they eſcape; yea, how ſhould a Land eſcape where they are, ſince God hath not onely ſayd but ſworne it. The Lord hath ſworne by the excellencie of *Iacob*, ſurely I will neuer forget any of their works. Shall not the Land tremble for this, and euerie one mourne that dwelleth therein? I will turne your Feaſts into Mourning, and all your Songs into Lamentation, and I will bring vp Sackcloth vpon all loynes, and baldneſſe vpon euerie head, and I will make it as the mourning of an onely Sonne, and the end thereof as a bitter day. Neither let euerie

Ibid. ver. 7. And with an oath condemned to bee puniſhed.

uerie man looke for this ſinne in others but in himſelfe, for few there bee that in dealings doe not worke vpon the ignorance or need of the buyer or borrower. Neither hath this ſinne gone without attendance of an immediate puniſhment, for I haue heard a credible report, that amongſt other naturall cauſes of the decay of Cloathing, this hath beene one, that Cloathes haue beene deceitfully both made and coloured; and men will not giue money againe, to bee againe deceiued. It ſeemes to me the very profit of honeſtie ſhould bee powerfull with thoſe, with thoſe that mea-

Yea, already puniſhned.

To be left for the same cause for which it is vsed.

measure all their actions by profit. For honestie though it gaine but a little at once, yet it gaines that little often and long; for it keepes the Customers which it hath gotten. But deceit when it gets extraordinarily, gets it but once, for nothing but meere Necessitie will bring a man into a trap where hee hath once beene taken, nor make him ioyne with a knowne theefe in his owne robbing.

SECT.

A fifth Sinne.

Sect. VI.

Carnall and vnnaturall Filthineſſe.

THere is another ſinne which I would willingly paſſe by, but that the wrath of God doth not vſe to paſſe by it. In regard of the filth of it, a man can hardly ſpeake of it, and in regard of the wrath of it, a man may not hold his peace. This wreſtling of thoughts, *Epiphanius* expreſſeth when hee writes againſt the *Gnoſticks*. Heis pained in ſpeaking, and pained in not ſpeaking; if hee ſpeake he feares to diſcouer

couer the face of a Basiliske, which may rather bring death then amendment. If hee speakes not, hee feares the Curse, Cursed is hee that knowes a murther, and doth not reueale it. And it may bee (sayes hee) some seeing the vglinesse of this Monster will not onely auoyd him, but goe about to destroy him! O the drunkennesse of Lust, which like the drunkennesse of *Lot*, takes away all sight of the vglyest filthinesse euen in acting it, when yet to a sober minde, the abomination of it is painefull euen in speaking it. O the wildnesse of Lust, which like a fed Horse, breakes ouer hedge

So filthy that it makes the words that reproue it, almost lothsome.

edge and ditch, and will
ot bee bounded but with
Diſeaſes, Death and Hell;
God hath giuen a bound,
nd that bound is a Reme-
ie for this ranging Furie.
t is better to marrie then
o burne, ſayth *Paul.* But
ome loue ſingle filthineſſe,
ather then honourable
Marriage, ſome flie from
Paradiſe, and runne into
Sodom, ſome leauing Gods
Remedies, ſeeke Remedies
of the Deuill, whoſe Office
s not to quench fire but to
indle it, euen the fire of
Luſt heere, and the fire of
Hell hereafter. Therefore
rt thou inexcuſable! O
man whoſoeuer thou art,
That preferreſt thine owne
Diſ-

So wilde that it deſpiſeth Gods laws and remedies.

Diſeaſes before Gods Remedies; That wilt not ſuffer the Creator to giue Lawes to his owne Creation; but tranſgreſſing the Law which by Nature he hath ſet vpon his Creature, thou makeſt vnnaturall Lawes to croſſe thy Creator. A moſt abominable abſurditie, that God ſhould be the Creator of vs, and not the Diſpoſer of vs, that his owne order ſhould not be obſerued in his owne Creatures, and that blind Luſt ſhould change the Law which infinite Wiſedome hath giuen. Surely the Wiſedome that was wiſeſt to make vs, was no doubt wiſeſt to order vs, this wiſ-

dome

ome gaue the woman to
e man, all other gifts are
resents of Luſt, and gifts
f the Deuill, the firſt per-
erter of Nature, and a de-
royer of the Creation as
one as it was borne.
Theſe ſinnes of filthineſſe
ere wont to bee the fruits
f Romiſh Chaſtitie, and I
iſh that Romiſh Loue
aue not brought with it
omiſh Luſt, for wee ſee
hat ſpirithall and corpo-
all filthineſſe are oft tyed
ogether; *Iſraell* whoring
ith *Moab*, fell to *Moabs*
dols, and the *Gentiles* tur-
ning Gods glorie to Idols,
ell to abominable filthi-
neſſe. But let vs remember
that carnall filthineſſe is a
ſinne

A companion and puniſhment of ſpirituall filthineſſe. *Bern. Sup. Cant. Serm.* 66. and *Ser. de conuerſione ad Cler. cap.* 29 *Numb.* 25. 1, 2. *Rom.* 1. 23. 24.

Blasted with heauie Iudgements. Ier. 5. 9, 10.

sinne that hath cast out the *Amorites*, and burnt the *Sodomites*, and brought vengeance on the *Israelites*, and how may we escape the punishment of this sinne, when so many for this sinne haue beene punished? The same God, and the same sinne, and why not the same wrath? Who hath giuen vs a Patent of priuiledge from Gods generall Law, but he onely who is a Lyar from the beginning, and told our first Parents, they should not dye at all, when his whole drift was to make them to die euen by a beliefe of not dying. So doth hee deale with vs still, hee shewes vs the faireneſſe of sinne,

nne, but hides the miſerie
hat attends it, hee affirmes
he pleaſure and denies the
orment, hee ſheweth vs
he Bayte, and hideth the
Hooke. But let euery ſoule
hat would not bee caught
y this Fiſher of ſoules,
eale quite contrarie to the
Deuill. As hee hideth the
uniſhment, and ſheweth
he pleaſure; ſo let the ſoule
hat would be ſafe, fixe her
eye on the puniſhment, and
urne her eye from the plea-
ſure. A miſerable exchange,
an eternall puniſhment for
a ſhort pleaſure; yea, a
wretched Method, that
ſhort pleaſure ſhould bee
firſt, and eternall puniſh-
ment after. For what a-
uayles

A Remedy for this and all other pleaſurable tentations

uayles thee that thou ha
had pleasure, when no
thou art in payne, thy plea
sure is not, and thy payn
is, and shall bee for euer
Therefore fight against all
vnnaturall fire of Lust in
this world, where men may
fight and ouercome; for to
fight against the Fire to
come there is no hope but
it will ouercome thee for
euer. Binde thy selfe to the
order wherein the great
Creator hath ranged his
Creatures, and be not found
out of thy ranke; for, if
thou wilt not be righted by
his Law of Nature, thou
shalt be ordred by his Law
of Iustice; for Payne shall
set in order what wicked

Plea-

leasure hath confounded. ee chastly single ; but if y singleneſſe doe endan- r thy chastitie, bee chaſte y being double ; take no ther remedie but what God hath allowed thee. All range fires, and ſtrange re- nedies beginne and end in Hell ; Learne not of the Deuill the abuſe of Crea- ures whereof he is not the Maker but the Deſtroyer ; nd if thou wilt needs haue him to bee thy Schoolema- ſter, bee thou aſſured that hee which teacheth thee, ſhall alſo cruelly ſcourge and torment thee. And here is the Myſterie of that Infernall Schoole of Ini- quitie, they which learne moſt

The Deuill whips his beſt Schollers moſt.

most there shall bee most tormented.

A sixth Sinne.

Sect. VII.

Declination to profaneneſſe.

THere is yet another Sin that calleth for Iudgements, and it is a declination from Religion to profaneneſſe. The ordinarie meanes which Christ hath left to maintayne the life of Religion, is the Word and sacraments by the diſpensation of his Miniſters. Now this Word and Sacraments and the Miniſters that diſpenſe them, for the due per-

for-

formance of this work must haue a fit maintenance, a fit Time, and a fit Place. If any of these be wholly wanting, Religion falls to the ground, and as much as they are impaired, so much Religion is diminished. For the maintenance of the Ministery, Tithes are allowed; for the Place, the Church; and for the Time, the Lords Day. Therefore, the abatement of Tithes, the ruinousnesse, or the neglect of the House of God, and the profaning of the Lords day, must needs be corrosiues to Religion. Yet the first hath long since beene done by Popish Superstition, neither hath it yet beene healed by

By want of maintenance to the Ministerie.

Medit. 79. 3 part.

a due Reformation. I haue ſpoken elſewhere, and now heartily pray, That in ſuch places where teaching wants, for want of maintenance, that there might bee a ſupplie of it, by a ſupplie of maintenance, which it ſeemes to mee doth not exceed the wit of man to deuiſe. And till that time that it would pleaſe Authoritie, either to allow them ſome helpe from the adjoyning Miniſters, or permit them to buy bread for themſelues, or by ſome other meanes prouide for that want; ſince howſoeuer fulneſſe of bread be ſuſpected of niceneſſe and wantonneſſe, yet it is pitie that

want

want of bread ſhould therefore lacke that compaſſion which belongs to it. As for the place allotted to the Miniſterie, it hath of late receiued decent Reformation, but I wiſh the houſes be not emptier as they grow fairer. For Mans corrupt Nature is apt to make ill vſe of Libertie and Impunitie, and as there is a Recuſancy of a deceiued Conſcience, ſo there is a Recuſancy of a No-Conſcience; and I wiſh the latter Recuſants make no ill vſe of any Libertie giuen to the former, neither that they grow bolde vpon any Impunitie not intended to them. Laſtly, for the Time, which is

By the neglect of repairing Gods Houſe, or repayring to it.

By workes or playes of distraction and Incongruitie on the Lords day.

the Lords day, to lay aside all *Iewish* superstition, it is most assured; That as the Church cannot ordinarily consist without the Word, nor the Word without a Place; so neither can the Word in his place be profitably communicated without an appointed Time. If so; then the Time appointed for the Ministerie of the Word, is a mayne preseruatiue of the Church; and on the contrarie, the peruerting of that Time is a very corrosiue and consumption to the Church: Then how wary should men be of encroching vpon that time by any vnfit or derogatorie action, since the ouerthrow there-

Dangerous to the very life of the Church.

thereof, hath ſuch a fearefull effect as the ouerthrow of the Church? It is fit that men ſhould keepe off from the borders of ſuch a capitall Sinne, as they would keepe themſelues a good wayes off from the brinke of a bottomleſſe Pit. And a good and tender Conſcience would caſt with himſelfe, how hee may bee ſure with diſcretion to goe farre enough from it, rather then how hee may ſafely come neere it. Againe, it being confeſſed that the worſhip of God hath as much need of a determinate Time, as a determinate Place, and that one worke euen the publike Seruice of God hallowes

The day of Gods Seruice to bee reuerendly vſed as the place of his ſeruice

lowes both the Time and the Place, why ſhould wee not thinke it a profaneneſſe in turning the Time as the Place from the worke appointed to it. To turne the place of Gods ſeruice into a place of ſporting, euen when Gods ſeruice is not there, is in moſt mens eyes a profane incongruitie and indecency. And why is it not a like profaneneſſe to turne the day appointed to Gods ſeruice into a day of ſporting, euen then when the ſeruice of God is not doing? Surely, to doe the dayes worke in the day, ſeemes to bee moſt proper and reaſonable. If ſo; then works, or if you will, playes of

of distraction that make the proper workes of the day lesse profitable and more forgotten, how can they be iustified ? Yet men are not bound wholly and onely to the chiefe works of the day, which are Prayer and Teaching, but any action is lawfull that furthers them and is agreeable to them, as workes of mercy and charitie, profitable and comfortable conference, and any such refreshing as without scandale makes vs more cheerefull, and able in the duties of the day. So that a Christian is not bound from any fit Libertie, but from that licentiousnesse which vnnecessarily tur-

neth the day from and against his proper workes, which as much as it is, so much it decayes Religion, and admits profaneneſſe. Yet herein men haue beene moſt audaciouſly violent; and eſpecially ſuch Gentlemen: who hauing played the ſix dayes haue leaſt need to play the ſeuenth, yet are in greareſt paine if they may not make it out a whole weeke. For, three houres labour of ſitting (if not ſleeping) in the Church, is ſo full of wearineſſe, though a Dinner come in the middle, that a whole ſixe dayes recreation cannot expiate it, without an euening ſacrifice to the Boules or Cards

on

on the ſeuenth. And theſe men yet would fayne be excuſed, and to that end are glad to lay hold on any ſhew of protection; But thereby they plainly ſhew their partiall Loue to a carnall libertie, ſince it is common to heare from them: any pretence for their paſtimes on Gods day, but I could neuer heare three men to ſpeake of his Maieſties Proclamation: forbidding Paſtimes on that day. And therein this is remarkable, that it agrees almoſt in words with the Degrees of antient Emperours, cited by *Chemnicius*, to this effect. The holidayes dedicated to the higheſt Maieſtie

Profaneneſſe ſeeks out means of defending, not of amending.

Giuen at *Theobalds.*

Chemnic. exa. part 4. con. de Feſtis.

ſtie wee will not haue to be beſtowed in our pleaſures, nor profaned by the vexation of exactions. Therfore wee decree that the Lords day ſhal be kept with honor and reuerence, &c. And a little after; Neither doe we giue ſuch libertie to the leaſure of this Day, that we ſhould ſuffer any to employ himſelfe in obſcœne pleaſures. Let the Stage that day challenge nothing to it ſelfe, nor the concertations of the *Circus*, nor the lamentable ſpectacles of Beaſts; yea, if the ſolemnitie of our owne Birth light on that day, let it be deferred: The words of the Proclamation doe thus paralell them; For that wee

wee are informed, that there hath beene hereto fore great neglect in this Kingdome: of keeping the Sabbath day: for better obſeruing of the ſame, and auoyding of all impious profanation of it, wee doe ſtraightly charge and command, that no Beare-bayting, Bul-bayting, Enterludes, common Playes, or other like diſordered or vnlawfull Exerciſes, or Paſtimes be frequented, kept, or vſed, at any time heereafter vpon any Sabbath day.

A ſeuenth Sinne.

Sect. VIII.

Back-ſliding to Idolatrie.

I Might here adde as grieuous a Sinne; a backſliding to Idolatrie, but that the falling of ſome: is ouercome by the ſtrong conſtancie of many. It is comfortable to heare, that the blaſts of Superſtition: haue beene to ſo many like the winde to a Traueller, that makes him to binde his looſe Garment the faſter. This is to follow the very patterne of the Apoſtles, of whom it is ſaid, that the vnbeleeuing *Iewes* ſtirring vp

Somwhat recompenced by the conſtancy of many.

vp the *Gentiles*, and making their minds ill affected to the Brethren, Therefore they abode long time, speaking in the Lord. Where the Truth is much opposed, there it ought most strongly to be maintayned. And I thinke it to bee the very end of God in permitting opposition; that the Truth which before was held too remissely, and perchance too indiscreetly, might be held with a more inflamed Loue, a greater Constancy, and sounder Iudgement. And surely, there is no better meanes of keeping the Truth, then a hearty loue and strong affection. It is the doctrine of Christ

Act. 14.

Gods end in permitting opposition.

The best meanes of preseruing the puritie of Religion.

Christ to the Church of *Asia*, and in them to the Churches of *Europe*; yea, to all that haue eares to heare, That the holding of the first and deareſt Loue is the meanes of keeping the Candleſticke, and the loſſe of that Loue, the cauſe of remouing it. Let vs therefore encreaſe in our loue to the truth, as much as we would encreaſe the keeping of the Truth; And let vs aſſuredly beleeue that God may well bee careleſſe of giuing that to vs, which wee our ſelues are careleſſe to keepe being giuen. But to them that withdraw themſelues baſely or wilfully from Truth to Superſtition, I need not

ſay,

ſay, for the Lord hath ſaid it, his ſoule hath no pleaſure in them. But this I ſay, and deſire that all men may know it; That ſuch Back-ſliders, beſides the *Egyptian* darkneſſe of Ignorance, and a multitude of errours fall by reuolting into three moſt groſſe abſurdities of miſerable conſequence.

Heb. 10. 38.

Three mayne follies and miſeries attending Back-ſliders.

A firſt wretched Abſurditie.

Sect. IX.

Apoſtaſie from the ſpirituall worſhip of God vnto Idolatrie.

A Firſt is, that maine and capitall point of Apoſtaſie,

ſtaſie, The turning vnto dumbe Idols from the liuing God. For if *Paul* make that the Character of a Conuert, euen the turning from dumbe Idols to the liuing God, then it is a notable Character of an Apoſtata: to turne from the liuing God vnto dumbe Idols. For, in the ſame path wherein the Conuert walks from Idols vnto God, in the ſame doth the Apoſtata goe backe from God vnto Idols. And whereas there hath beene a ſleight excuſe for ſo groſſe a fault, That an Idoll is the Image of nothing in the world; ſurely, this anſwere is nothing in the world. For the

1. *Cor.* 12. 2.
1. *Theſſ.* 2.

Image

Image of thoſe things that are, may be Idols, if diuine worſhip bee giuen vnto them, as *Aquinas* teacheth, and *Bellarmine* himſelfe prooueth againſt himſelfe. Yea, which is more, euen the things themſelues may be turned into Idols, for ſo the Starres of Heauen were turned into Idols by the *Iſraelites*, and the *Licaonians* would haue made Idols of the Apoſtles themſelues. The meaning therefore of the Apoſtle is manifeſtly this, That an Idoll is not at all, that thing for which it is worſhipped; or in regard of that Godhead which by worſhip is attributed to it, it is nothing in the world.

Tho. Aquin. ſecunda ſecundæ quæſt. 94. art. 1. & art. 4. Bellar. de Verb. Dei, lib. 1. cap. 13 compared with de Eccleſ. Trium. lib. 2. c. 5. Act. 7.

This

Idolatrie practiſed moſt heartily by the Papiſts.

This Interpretation doth *Aquinas* himſelfe giue, and reaſon it ſelfe doth ſhew it. For though as it is a piece of Metall, or a Starre, or Man, it hath a being, yet as it is an Idoll, and by worſhip made a God, the Idoll of it is nothing in the world. It is a meere lye, as the Prophet ſayes, euen an affirmation of that which is not, For it tels the people it is a God when it is not. And for this reaſon doe wee deteſt this wickedneſſe of the *Romaniſts*, becauſe by curious ſhapes, rich ornaments, forged miracles, and dangerous Doctrines, they drawthe people to giue diuine worſhip to that which

And taught by their Doctors.

is

is nothing. And leſt wee ſhould doubt much, whether diuine worſhip bee by their Doctrine aſcribed to Images, wee ſhall find that in plaine termes they haue confeſſed it. Indeede, the Councell of *Trent* hath herein dealt moſt cunningly, yet withall moſt contrarily to the intent of a Councell; ſince herein it onely deſerues to be called a generall Councell, becauſe it couers many Queſtions with generall Termes; and ſo in this Queſton it ſayes, wee muſt worſhip Images *debita veneratione*, with due worſhip. Surely, a Councell ſhould haue reſolued doubts, and not haue continued

How the Councell of *Trent* is a generall Councell.

tinued them, but hereby it appeares that they would not, or could not resolue, either of which is faulty. But if their Councels will not tell vs their Doctrine, wee must aske next of their Doctors, and some of them plainly shew vs that Doctrine of Idolatrie. *Aquinas* though he saith, that Idolatrie is the giuing of diuine worship to a Creature, yet he excepteth the Image of Christ, and sayes, diuine worship belongs to that. His reason is most weake for so mightie a Doctor, but we must remember his iudgement was preiudiced by Custome and Education. Becauſe of Christs Deitie,

Aqu. part. 3. quæst. 25. art. 2. 3.

Deitie, ſayth hee, Chriſt muſt bee worſhipped, and the Image for repreſenting Chriſt. But what doth Chriſts Deitie to the deifying of a piece of Wood? Not by Repreſentation, for the Godhead, as *Paul* ſaith, is not like Siluer or Stone. Neither by Vnion or Communication, for the Deitie hath by no meanes giuen it ſelfe ſo much vnto Stone, that it ſhould bee worſhipped. Yea, the Deitie hath ſworne cleane contrary, that it will not giue his glorie to grauen Images. Another Doctor, *Gregorie de Valentia*, amending the niceneſſe of ſome in this point, plainly confeſſeth, that hee giues diuine

Act. 17.29.

Eſa. 42.8.

Gregor. de Valent. Apol. de Idol. citat. à Rainol. & confut. prælect. 249.

diuine worſhip to the Image of Chriſt. And *Azorius* ſaith, that the Image of that which is worſhipped with diuine worſhip, may with diuine worſhip alſo be worſhipped. But Chriſt may ſo be worſhipped, and therefore his Image. And *Bellarmine* himſelfe cites many great Doctors of the Church of *Rome*, in theſe latter times, that maintayne Idolatrie. *Alexander*, *Th. Aquinas*, Cardinall *Caſetan*, *Bonauenture*, *Marſilius*. *Almayne*, *Carthuſianus*, *Capreolus*, and others. Theſe hold that the Image of Chriſt is to be worſhipped with *Latria*. And *Latria*, by *Bellarmines* owne teſtimonie.

Azor. Inſt. Mor. lib. 9. cap. 6.

De Eccleſ. Triumph. lib. 2. cap. 20

Ibid. c. 24.

monie, is a chiefe worſhip due to the true God, and being giuen to an Image, it is true Idolatrie. And though for his owne part, he would fain in this point, as in others, bee ſomewhat neater then his fellows, yet ſhal we find in his Doctrine two mayne props or parts of Idolatrie: the one, where he ſayes, That the worſhip giuen to the Image, is determined or bounded in the Image. And herein he doth no other, but make the Image, a very obiect of worſhip. And ſecondly, leſt by making it a lower kinde of worſhip, and an improper *Latria*, he might flie out at a back-doore, which hee vſually

ſually leaues open for that purpoſe: hee ſayth further, That an Image may properly bee worſhipped with *Latria*, if wee ioyne the Image and the Patterne in one Imagination. Then a ſtrong or intenſe Imagination may worſhip Images with diuine worſhip, which is flat Idolatrie. This ſtrong Imagination is indeed one of the ſtrong deluſions, belonging to the Chaire of Peſtilence, by which men are led to beleeue Lyes. A noble ſubtiltie, and meere tricke of a Iugler, which makes things really diuided, ſeeme to be one; and from a ſeeming Vnitie, will enforce a reall Vnitie of wor-

Cap.23.

worſhip: The Image and the Paterne are aſunder in themſelues, and together onely in the Imagination, then how can they ſcape Idolatrie, that giue diuine worſhip to a thing really and truly diuided from the Deitie? Surely, *Bellarmines* reaſon, if it be holpen, will onely goe ſo farre, That men may worſhip the Image which is in their Brayne, and not the Image before their Eyes. For the Image in their Braine, hath an imaginarie Vnion with the Paterne, but the Image before their eyes haue none at all. But what is this, but to become vaine in imaginations, & while men pro-

Rom.1.21, 22.

feſſe themſelues to bee wiſe in their ſubtilties, to become ſtark Fooles, as Saint *Paul* ſpeakes vpon the ſame ſubject. It muſt bee a reall Vnion, as that is betweene the Deitie and Humanitie of Chriſt, that muſt giue a reall Communitie of worſhip. I would fayne know of *Bellarmine*, if hee came into the Popes Wardrope, and there ſaw the Robes of the Pope, and imagined them on the Popes body, whether hee would fall downe, and giue the ſame honour to the Clothes, that hee would doe to the Pope himſelfe, if the clothes were worne by him. And yet I may tell him farther, That

the

the clothes being worne by him, there is no reall or personall vnion betweene them, and therefore there is some difference of honor giuen to the Man, and to the Clothes which are no part of the Man.

Now, if these great Doctors maintayne Idolatrie, what shall the blinde Multitude doe but stumble, at these stumbling-blocks laid before them by the Learned? The flesh inwardly is prone to Idolatrie, as the Scripture teacheth; the obiect without by beautie and conformitie is fit to tempt to Idolatrie; *Ducit enim & affectu quodam infirmo, rapit infirma corda mortalium,* Gal. 5. 20.

forma ſimilitudo, & membrorum imitata compago. As *Ionas Aurelianenſis* hath out of Saint *Auſtine*. The likeneſſe of ſhape, and a reſembling ioynture of the members, drawes the weake hearts of men to an yeelding affection. And to the two temptations inward and outward, is ioyned in the middle a Doctrine to conſummate the worke of Idolatrie, by ioyning a carnall Heart to the beloued Image in a wretched worſhip. I may not denye an election of grace which was found in *Iſrael*, when their eſtate was outwardly ſo deſperate, That *Elias* could not ſee one true worſhipper be-

De cult. Im. lib. 1.

beſides himſelfe. But I find both by Doctrine and Practice, that Church is generally and mainly giuen to Idolatrie. *Agobardus*, a reuerend Biſhop, and neere to eight hundred yeeres Antiquitie, ſayth, *Nullus antiquorum Catholicorum, &c.* None of the ancient Catholikes did beleeue that Images were to be worſhipped. But now this errour by growing is made ſo manifeſt, that it is come neere to Idolatrie, or the Hereſie of the *Anthropomorphites*, men worſhipping Images, and putting their truſt in them. So we ſee how it was in the time before him; the Fathers generally denyed

Lib. de Pic. & Imaginibus.

worſhip to Images. But withall we ſee how it began to be in his time; That Idolatrie came to be taught and practiſed, as more largely in the ſame Treatiſe hee ſheweth. Long after this time *Claudius Taurnienſis*, ſayth; That when hee came to his Biſhopricke in *Italie*, he found his Churches full of accurſed Images, and that men did worſhip them, neither doth his Aduerſary *Ionas* denie it in his anſwer, but acknowledgeth it to be lamentable, *Largiſſimis fidelium lachrymis lugendum & plorandum*. And now for theſe laſt times, wee ſee before, how Idolatrie hath beene improoued by the wri-

Nec dum enim error emerſerat quo nunc de carbonibus, nimioq́, vel ſynopſide figuratæ effigies Sanctæ Imagines vocarentur & adorandæ prædicarentur, ibid. Ionas Aurel. lib. 1. de cult. Imag.

writings of many Doctors; wee haue ſeene with our eyes how it hath beene increaſed, by a mightie ſtocke of miracles tyed to many of them; and we ſee no reformation by the Pope, but rather an approbation, by his Scribes and Inquiſitors. Accordingly, a good Authour of ours ſhewes out of Authors of theirs, That a certayne Canon was condemned at *Siuil* of hereſie, for denying the worſhip of *Latria* to the Croſſe. But now if any man will ſee the danger of this ſinne, let him take the ſtorie of the *Iſraelites*, and looke ſteadily vpon it, and there will ariſe to his ſight a moſt feare-

Mihi vnus tantum videtur cultus imagini debitus, idem nempe qui debitur exemplari. Rainold. Theſ. 5.

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full apparition of grieuous plagues, ſucceſſiuely tormenting them for this ſin in their ſucceſſiue generations. And to this day the remembrance of them is ſo terrible, that of all other ſinnes, the *Iewes* will by no meanes be brought to Idolatrie. And in this reſpect, I thinke, the Church of *Rome* by her Idolatrie, is a mayne obſtacle to their Conuerſion; and it ſeemes by the ſame reaſon, the taking away of that fountain of Idolatrie, would further much the conuerſion of the *Iewes*. Certayne it is, that the *Iewes* ſhall be called, and that their Calling ſhall bee to a pure and a primitiue Truth,

Truth, for their Calling ſhall be glorious, euen as a riſing from the dead? Neither ſhall the *Gentiles* beginne their Calling in a primitiue purity, and the *Iewes* haue their vpriſing clouded with the Errours and impurities of the *Gentiles*. If it ſhould be ſo, where is that priuiledge of Loue for the Fathers ſakes? If then the *Iewes* ſhall bee called by a Doctrine of Puritie, what muſt become of the *Romiſh* Impuritie, the Mother of Superſtitions and Abominations? But in the meane time, let this bee our griefe, that a Nation denyeth Chriſt which hateth Idolatrie; and a People main-

Rom. 11.15.

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tayneth Idolatrie that professeth the Name of Christ. To conclude this point, if any would feele the weight of the iealousie of God (and iealousie is the rage both of God and Man) threatned in his Commandement; if any man would fayne haue the Iudgements of God powred on him, which were heeretofore on the *Iewes*, of which themselues are wearie: If any would be partaker of the plagues of *Babilon*, let them be also partakers of *Babilons* Idolatrie, euen the worship of Gold, Siluer, Wood, and Stone.

Rev. 9. 21.

A se-

A ſecond dangerous Abſurditie.

Sect. X.

Partaking of a Religion laden with bloud.

ANother groſſe abſurditie and ſtep into Miſerie, is the entring into a Religion laden with bloud, euen the bloud of the Prophets and Saints, and thoſe which are ſlaine vpon earth. When a Murtherer is conuinced of ſome cruell bloud-ſhed, who would infect himſelfe with his guilt, and take part to himſelfe of a Murtherers guilt and puniſhment? But in this purple Congregation, is the bloud of many thou-

thousands; yea, the bluod of many Prophets and Saints, and of all that were slaine vpon earth. A most grieuous burthen, and pressing down into hell. This mountaine of bloud will make bloud-guilty men to cry for Mountaines of earth to fall vpon them, & couer them. And as vpon the last *Ierusalem* that slew Christ, the sin of the first *Ierusalem* that slew the Prophets; yea, euen before *Ierusalem* the bloud of *Abel* the righteous, came altogether in one reckoning of punishment; So by the like proportion vpon the latter *Rome* by which is shed the bloud of latter Christians, shall come the bloud

Reu. 18.24.

Mat. 23.34.

Yea, with the bloud of all Saints slaine vpon the Earth.

bloud of the first Christians shed by the first *Rome*. Yea, I may say that from *Abel* the Righteous vnto the last Protestant slaine for Religion, all the bloudshed shall bee required of *Rome*. For first it is sayd, That in her shall bee found the bloud of the Prophets, and all slaine vpon Earth. And secondly, why should not *Rome* bee as guiltie of the bloud of *Abel* as *Ierusalem*, and if of *Abel*, much more of the bloud of nearer succeeding Prophets. Neither is it without Reason; for the Communication of bloodinesse, is the Communication of bloud, the incorporating into a sin-

sinfull societie, partakes the Iudgements of that Societie. For as Saint *Austen* well obserues, There is one Citie of the Diuell which began first in *Cain*, and endeth in the last sinner, and they that come to be a part of that Citie, shall receiue the Cursed priuiledges of that Citie; they haue a Communitie of plagues by partaking the fellowship of that Communitie. Neither are men in danger onely of partaking their plagues, by partaking the Communitie of Association, but because by the communitie of Association vsually comes the communitie of Infection. So the associa-

Reu.18.4.

associating of a bloudie Society often infects men with a bloudie Conformitie. *Romish* Religion (if it shall bee called Religion) herein is most contrarie to true Religion. For whereas true Religion, turneth crueltie into meekenesse, and makes the Lion to sleepe with the Lambe, this Religion hath turned Lambes into Lions, and made men of excellent natures to become Sauage and Cruell. There are too many examples to proue this Truth, and wee need not to set sayle for the fetching of them; for euen in this Land to the foulest Treason vpon Earth, hath this Religi on

Yea, tainting with an Infection of crueltie and bloudines.

Esa. 11. 6.

Sir *E. Dig.* Knight. *Amb. Rook.* Esquire.

on peruerted the faireſt diſ-poſitions. And howſoeuer the fact being by Gods mercy defeated, now it is ſtiled by ſome the deed of deſperate and forlorne per-perſons (for ſuch facts *Non laudantur niſi peracta*) yet theſe men neither in eſtate nor diſpoſition were ſuch, but in both eminent; and I pittie much that euer it ſhould come to paſſe, that ſweet diſpoſitions ſhould bee made cruell by any thing called Religion. But as pittifull as it is, yet true it is, That a Popiſh proſe-lite, being tranſplanted by a *Ieſuite*, doth too often prooue a ſtocke on which Murther and Crueltie is grafted

grafted. Let vs therefore feare the Communion of this bloudie Citie, leſt wee get a Communion of their bloudineſſe, which if wee doe, let vs looke for a communion of their plagues, let vs expect a part in all the vengeance belonging to innumerable Murthers. Then may wee feare, that the bloud of former dayes ſhed in this Realme will light vpon vs, when wee partake with the Doctrine that ſhed it. If the Son ſee his Fathers ſinnes, and auoyd them, they ſhall not bee imputed to him. But if a bloudie Father, bring a bloudie Sonne, then the bloudineſſe of the Father, de-

Ezec. 18. 14.

descends on the Sonne. In *Iosiahs* time after *Manasses* bloudinesse, the destruction of *Israel* was stayed, and he had a promise of ending his dayes in peace, which he did, for no man fought against him, but hee sought warre against himselfe. But when *Zedekiah* raignes that cuts *Ieremies* Roll, and casts him into Prison, when *Iehoiakin* is full of bloud and violence, when the Prophets are misused, and there is no Remedie. Then comes the bloud of the Fathers vpon a bloudy posteritie, and *Ierusalem* is carried away into Captiuitie. So, if wee ioyne hands with a bloudy Doctrine, then let vs looke for

Ier.36.26. and 38.5.
Ier.22.17.
2.Chro.36. 16.

for a ſhare in the whole reckoning of bloud which that Doctrine hath ſhed. Our ſinnes are great and grieuous, but yet in this ſinne, let vs giue *Rome* leaue to outcry vs, that the greatneſſe of their cry may couer ours, and ſtop it from hearing. And indeed, though our ſinnes be grieuous, yet their ſinnes herein haue an eminence, becauſe theirs are ſinnes of Antiquitie, and ſinnes of Doctrine; Ours, though grieuous, are latter, and of fleſhly Corruption, not of Doctrine and Inſtruction. Wee are naught as wee are men, not as wee are Proteſtants; Their bloudineſſe and Idolatrie hath

hath beene theirs, as they are Papists. Let vs take heed then that we bind not sinne vnto sinne, since one sinne will not escape vnpunished. Let vs not ioyne the sinnes of Antiquitie to the sinnes of latter Ages, nor the sinnes of Doctrine to the sinnes of naturall Corruption.

A third dangerous Follie.

Sect. XI.

To runne from God preserving, vnto God destroying.

A Third dangerous Absurditie, is to forsake the

the Religion wherein God hath giuen vs miraculous deliuerances, and to runne to that Religion which in the same deliuerances of vs, God hath blasted with fatall ouerthrowes. This was the folly and destruction of *Amaziah*, that hee would seeke after the Gods of that People, which could not deliuer their owne people out of his hand. What a madnesse is this to flie from strength vnto weakenesse, from safetie into danger, from Gods protection into Gods desertion, to rest on the helpe of that to which God hath shewed himselfe an Enemie. Surely, if all the Nations of the earth would flee

2. *Chro.* 25. 14.

flee from God to Superſtition, this Kingdome aboue all other ſhould ſay with *Ioſhua*, I and my people will ſerue the Lord. For our deliuerances haue beene ſo eminent, that they cry aloud; The hand of God and not of Man. It is beyond beleefe if it had not beene ſeene; That halfe of an Iland ſhould ſtand ſtrongly, as it hath done, amid great oppoſitions and many Treaſons, without any notable ſupply or helpe from any other Nation. Yea, it is ſtranger, that it ſhould bee more then able to helpe it ſelfe, and haue a ſupererogation of helpe for others. For the helpe of this King-

Our being this day, is no other but a fruit of Gods wonderful deliuerances.)

dome

Home ouer-flowed to *Henry* the fourth of *France*, and to the distressed Prouinces of the *Low-Countries*; yea, it maintayned and ended a most consuming Warre in *Ireland*. And in the middest of publike oppositions, a multitude of priuate Treasons issued out of Hell, against the person of the most glorious Princesse of the world. Yet was she safe in the midst of dangers; yea safe without danger. For though their malice reached at her, yet shee was in no danger, because their chayne was so short, that she was out of their reach. God at once defended her, and limitted them; yea, hee ouer-

flee from God to Superſtition, this Kingdome aboue all other ſhould ſay with *Ioſhua*, I and my people will ſerue the Lord. For our deliuerances haue beene ſo eminent, that they cry aloud; The hand of God and not of Man. It is beyond beleefe if it had not beene ſeene; That halfe of an Iland ſhould ſtand ſtrongly, as it hath done, amid great oppoſitions and many Treaſons, without any notable ſupply or helpe from any other Nation. Yea, it is ſtranger, that it ſhould bee more then able to helpe it ſelfe, and haue a ſupererogation of helpe for others. For the helpe of this Kingdome

Our being this day, is no other but a fruit of Gods wonderful deliuerances.)

dome ouer-flowed to *Henry* the fourth of *France*, and to the distressed Prouinces of the *Low-Countries*; yea, it maintayned and ended a most consuming Warre in *Ireland*. And in the middest of publike oppositions, a multitude of priuate Treasons issued out of Hell, against the person of the most glorious Princesse of the world. Yet was she safe in the midst of dangers; yea safe without danger. For though their malice reached at her, yet shee was in no danger, because their chayne was so short, that she was out of their reach. God at once defended her, and limitted them; yea, hee ouer-

ouer-threw them in their owne miſchiefes, ſo that vpon the matter, ſhee onely was in ſafetie, and they onely were in danger. Thus was ſhe kept ſafe by God in keeping ſafe his Religion, and oppoſing Superſtition; while *Henry* the fourth affording great fauours to the *Ieſuites*, parted from his heart to them, the bloud whereof before, their Doctrine had ſpilled. Hee was once hurt in the mouth, and thereupon ſet vp a Pyramide for a memorie of their deteſtation. Hee pulled downe that Pyramide, for their gratification, and then the knife that before could but ſtrike out his teeth, had leaue

Le Franc. Diſcourſe; an excellent Treatiſe proouing the infallibilitie of the *Ieſuites* treachery, where they are admitted.

leaue to take away his life. This was he told of before by a kinde of propheticall Narration, yet would hee needs be fauourable to his owne Enemies. But before we passe farther, these premisses offer some profitable Conclusions, which wee may doe well to receiue. A first Conclusion would bee this, That to trust to God and not to any carnall Policie is the greatest safetie. The foresaid experience confirmeth it, the Scripture runnes wholly for it, and *Dauid* is an especiall Preacher and Example of it. A second is this, That God is most our friend and defender, when wee most hate

Three Conclosions inferred from the premisses.

1. *Psal.* 18.8. 18.30. *&c.*

2. Conclu-on.

and resist that which hee hates; an irreconciliable Enemie is then most harmeleſſe, when hee hath no power of hurting. If at any time hee hurt not by not-hurting, he endeuours that hee may hurt the more heereafter; An Enemie seemes not to hurt, while he is gathering of men, and mustering of his forces, but euen then when hee hurts not, he is commonly in the way to doe the more hurt, Implacable enmitie hath mischiefe still for the end of it, so that the very smiles and benefits of it are dangerous, and ayme stedily to this end. A third Conclusion, That there is a mayne

3. Conclusion.

difference of goodneſſe betweene our Religion and that of *Rome*, and of Gods diſpenſation to either: The Religion of *Rome* in the Queenes time, made her own Subiects traytors, and ſent forth Aſſaſines againſt her, but God wholly defeated them. Our Religion neuer ſuborned priuate Aſſaſines againſt my King, but God gaue vs publikely great ſucceſſe and aduantage. Wherefore let me heere note, that our Religion agrees better with the ancient Religion of the Sea of Rome, then the Religion of preſent Rome. For this was the Religion of *Gregorie* the Great. If I

would haue to doe with the death of the *Lombards*, the Nation of the *Lombards*, this day had beene with out a King. But because I feare God, I feare to medle with the death of any man.

The strãge preseruation from the Powder treason.

Neither hath God alone defended vs in the dayes of that happie Queene, for euen in the raigne of our King, wee haue receiued a miraculous deliuerance. It was God that deliuered vs, and he deliuered vs so, that he would be knowne to be our deliuerer. For when God sends a deliuerie by the hands of our Enemies, the deliuerie that cannot be imputed toour Enemies, must be imputed vnto God.

Strange, because done by contrarie meanes.

Our Enemies would haue destroyed vs, God would preserue vs, and God resoluing to preserue vs, performes it by our Enemies that would destroy vs. By Traytors he sends notice of the Treason, and so defeats the Treason by the same that should effect it. And he that was wonderfull in sending the words, was wonderfull in giuing the Interpretation. And as once the Words on the Wall were by God vnusually written, and by him in *Daniel* strangely interpreted; so it pleased God that directed the Letter, to giue his Maiestie an vnusuall interpretation of it, so that Gods

wonderfull Prouidence by that Letter, ſpake to them to whom the Letter meant not to ſpeake; and ſpake a meaning in the wordes, in which the Letter had no ſuch meaning. So are there two Senders and two Inditers; God ſends the Letter one way, the Traytors another; God writes one ſenſe in the words, and the Writer another. A ſtrange deliuerie, both in reſpect of the prodigious danger from which wee were deliuered; in regard of the meanes of deliuerie; and laſtly, in regard of the opportunitie of it. For our deliuerie from danger was almoſt in the time when we ſhould haue

beene deliuered into it.

And now let this great example of Gods wonderfull preseruation, make vs strongly resolute in the Truth which he defendeth; and confident in God such a Defender of the Truth. Let vs be ashamed to bee afraide, since our feare can but betray vs, and make vs weaker, and so more subiect to that which we feare Wee see here was no feare, nor preuentions carnally politicke, the Bastard-issues of feares; and yet while we feared not, nor by feare preuented not, we were deliuered from a destruction most fearfull. Yea, whatsoeuer plots, either feare or

It perswades vs to continue our safetie by the same meanes, which then gaue vs our safetie.

policie ſhall hereafter vnlawfully actuate, let it ſtill be remembred, That a deliuerie, wherein there was neyther feare nor policie giues vs our being. And in that deliuerie it was the Truth to which God gaue our liues as a prey, wherefore it ſtands vs vpon, to preſerue confidently that Truth, by which our liues haue beene preſerued. To runne to Popiſh ſuperſtition, is to runne to deſtruction. Let vs therefore abide rather with the *Iſraelites* then with the *Egyptians*. with thoſe that were miraculouſly deliuered, then with thoſe that ſtrangely periſhed. I will adde for a

Corollarie some sentences of *Gregorie* the great, which I desire the Reader to giue to them to whom most fitly they belong. Surely, to me it seemes he had in his Nostrils a strong sauour of *Antichrist*, as if hee were not farre from the place where he wrote.

SECT. XII.

Some markes of Antichrist *discouered by witnesses, not to be refused by* Antichrist.

ANtichristus veniens ipsas etiam summas huius saculi potestates obtinebit; qui duplici errore sauiens co- Greg. Moral. lib. 33. cap. 23.

natur ad se corda hominum, & missis prædicatoribus trahere, & commotis potestatibus inclinare.

Antichrist when hee comes, shall bee powerfull with the Princes of this world; and raging with a two-fold wickednesse, endeauours to bow the hearts of men to him, both by emissarie Preachers, and by incensed Princes.

Idibid. *Quale illud tempus persecutionis apparebit, quando ad peruertendam fidelium pietatem alij verbis sæuiunt, alij gladijs? Quis enim etiam infirmus Leuiathan istius dentes non despiceret si non eos per circuitum potestatum sæcularium terror muniret?*

How

How great a perſecution will that bee, when ſome ſhall rage with words, and ſome with ſwords, to ouerthrow the godlineſſe of the Faithfull? For what man though he were but weake, would not deſpiſe the teeth of this Leuiathan, if the terror of ſecular powers did not fortifie them.

Bene eundem Antichriſtum Pſalmiſta deſcripſit dicens, Sub lingua eius labor & dolor; ſedet in inſidijs cum diuitibus in occultis. Propter enim peruerſa dogmata ſub lingua eius labor & dolor eſt Propter Miraculorum vero ſpecie, ſedet in inſidijs propter ſæcularis autem poteſtatis gloriam, cum diuitibus in oc-

Greg. ibid.

Pſa. 10.

occultis. Quia enim simul & miraculorum fraude, & terrena potestate vtitur; & in occultis & cum diuitibus sedere perhibetur.

Wel did the Psalmist describe the same *Antichrist*, saying: Vnder his tongue is labour and mischiefe, he sitteth in ambush with the rich in secret places. For by peruerse Doctrine labour and mischiefe is vnder his tongue. By the shew of miracles, he sitteth in ambush. By the glorie of secular Power, he sits with the rich in secret places. And because hee vseth both the deceit of miracles, and worldly power, hee is sayd to sit both in secret pla-

ces

ces and with the rich.

Prædicatores Antichristi quomodo veram numismatis qualitatem tenent, qui in his quæ agunt intentionis rectæ vim nesciunt quia per hæc non cœlestem patriam, sed culmen gloriæ temporalis exquirunt? Quomodo a monetæ figura non discrepant qui ab omni pietate iustorum iustos persequendo discordant? Quomodo in se integritatis pondus ostendunt qui non solum humilitatis perfectionem, sed neq; ipsam primam eius januam contigerunt? Hinc ergo hinc electi cognoscant quomodo eorum signa despiciant, &c.

Greg. Mor. lib. 33. 2. where hee shewes that miracles must be tryed like money

How can the Preachers of *Antichrist* haue the qualitie

litie of currant money, who in their actions haue not the power of a right intentiou; since by them they doe not seeke the heauenly Countrey, but the toppe of temporall glorie. And how doe they not differ from the Image of true coyne, who by persecuting the Righteous, differ from all godlinesse of the righteous? How doe they shew the weight of soundnesse; when they attayne not the perfection of humilitie; yea, they haue not touched her first and vttermost Gate? Hence, hence then let the Elect know, how they may despise their miracles, &c.

Moral. lib 12. cap. 5. *Sicut incarnata Veritas in præ-*

prædicatione sua, pauperes, idiotas & simplices elegit, sicè contrario damnatus ille homo, quem in fine mundi. Apostata Angelus assumit, ad prædicandam falsitatem suam, astutos ac duplices atque huius mundi scientiam habentes electurus est.

As the iucarnate Truth, in his preaching chose poore, vnlearned, and simple men; so on the contrarie, that Man of perdition, whom the Apostata-Angell shall put on in the end of the World, to preach his false-hood, shall choose craftie and double-hearted men, and such as shall bee skilfull in worldly policy.

In fine Mundi Satan hominem

minem ingrediens quem sacra Scriptura Antichristum appellat, tanta elatione extollitur, tanta virtute principatur, tantis signis & prodigijs in sanctitatis ostensione eleuatur, vt argui ab homine eius facta non valeant quia cum potestate terroris, adiungit etiam signa ostensa sanctitatis.

In the end of the world Satan entring into the Man, whom the holy Scripture calleth *Antichrist*, is lifted vp with so great pride, doth reigne with so great power, is exalted in the shew of holinesse by so great signes and wonders, that his deedes may not be reproued by any man; be-

cause

cause with terrifying power, he conioyneth the signes of seeming holinesse.

Tu quid Christo vniuersalis sanctæ Ecclesiæ capiti in extremi iudicij es dicturus examine, qui cuncta eius membra tibimet conaris vniuersalis appellatione supponere? Quis rogo in hoc tam peruerso vocabulo nisi ille ad imitandum proponitur, qui despectis Angelorum legionibus secum socialiter constitutis, ad culmen conatus est singulantis erumpere, vt & nulli subesse, & solus omnibus præesse videretur. Greg. Epist. lib. 4 ep. 38.

What wilt thou answere in the triall of the last Iudgement, vnto Christ the Head of the holy vniuer-

sall

tall Church, who would'ſt bring all his members into ſubiection to thee by thy Title of Vniuerſall? I pray thee, who is herein ſet before thee to be imitated, but he that deſpiſing the Legions of Angells, which were placed in fellowſhip with him, ſtroue to aſcend into a Top of Singularitie, that hee might appeare to bee vnder none, and to bee alone aboue all.

Epiſt. lib. 6. ep. 30.

Ego fidenter dico, quia quiſquis ſe Vniuerſalem Sacerdotem vocat, vel vocari deſiderat, in elatione ſua Antichriſtum præcurrit, quia ſuperbiendo ſe cæteris præponit.

I ſay confidently, that who-

whosoeuer doth call himselfe Vniuersall Bishop, or desires to bee so called by his pride, he is a fore-runner of Antichrist, because by pride he lifts himselfe vp aboue the rest.

Let Saint *Hierome* before him in time, but below him in Ecclesiasticall dignitie, speake a little after him.

Tantum vt Romanum Imperium quod nunc vniuersas gentes tenet, de medio fiat, & tunc Antichristus veniet, Fons Iniquitatis. Hier. ad Algas. qu. 11.

It remaynes that the *Romane* Empire which now commandeth all Nations, bee taken out of the way, and then Antichrist shall come;

come; a Fountaine of wickedneſſe.

And that you may ſee what is become of the *Romane* Empire, let *Bellarmine* though a Cardinall, yet leſſe then a Saint, ſpeake after *Hierome*.

Bel. de Rom. Pon. lib. 2. cap. 2.

Annon Gothi, Vandali, Hunni, Longobardi Romanæ Vrbis Imperium ferè ad nihilum redegerunt?

Haue not the *Goths*, *Vandals*, *Hunnes*, *Lombards*, brought the Empire of *Rome* almoſt to nothing.

Bel. de Rom. Pont. lib. 3. cap. 10.

Latini non amplius regnant in toto orbe terrarum, ſed Turcæ ſunt qui veriſſime regnant, & apud nos Hiſpani & Galli, non Latini.

The

The *Latines* doe no longer Reigne ouer the whole world, but the *Turkes* are they which may bee said most truely to reigne; and among vs, the *Spaniards* and *French-men*, not the *Latines*.

Let a Iesuite and a Cardinall attend no Cardinall and no Iesuite.

Romanus pontifex veriusque Regni, terredi & cœlestis claues accepit.

Azor. instit. moral. par. 2. lib. 1. cap. 2.

The Pope of *Rome* hath receiued the Keyes of both Kingdomes; the Earthly and the Heauenly.

An

An eighth Sinne.

SECT. XIIII.

Monstrousnesse of Apparell, &c.

ANother sinne which presents an vgly sight to the face of Heauen, is Monstrousnesse of Apparell. Monstrous it is euen in the ordinarie sense of the Word. For, when we see a thing excessiue in measure or extraordinarie in shape, wee account it a Monster. So the Poet describing a Monster, hee doth it principally by these two Epithits, *Informæ & ingens*, Huge and vnshapely. Either of these sticke as fast to our Fashio-

Faſhioniſts, and therefore makes them to bee Monſters. And firſt deformitie cannot bee auoyded; for if there be an vnſhapely ſhape in the World, then haue they found it, and worne it while they haue found all ſhapes and worne them all. Beſides, if little bee handſome, then great is deformed; if great be handſome, then little is vncomely, and yet by following the Tide of Faſhion, men fall both into the great and little deformitie, for ſometime both men and women ſwell in Ruffes, and Puffes, and Gownes, and Garments; yea, Beards and Curles; and ſometime they ebbe away

1. In vncouth deformity

way into nothing, and are in all these like a tree whose branches are newly polled, euen a stumpe and no more. The Taylor like a Coniurer brings them from a large circuit into a little circle, and there bindes them vp for a season. But another most palpable deformitie in Apparell, is Nakednesse, where to speake truely, wee must say, that it is a fault wherein apparell lackes apparell. It is not pitie that men and women of very good degree, should not bee able to buy themselues Clothes? or is it not more pitie, that if they can, they are so foolish that they will not? And surely, how

Pride in Nakednes is Madnes.

can

can they escape the title of Follie, since they immitate the shape of Madnesse, and like the Beggars of *Bedlam* goe with naked armes, and naked bodies. The men haue torne their clothes all to pieces, and haue gone in their shirts, onely some rags of stuffe haue flutterd about their backes. The women holde out their breasts as though they were readie to giue sucke; but Lust is the babe, which they foster for his father the Deuill. These paternes of flesh are hanged out, that when lust coms by hee may call in for a Chapman; for, if thou wilt not sell, why doest thou set out thy paternes at the shop-

Tempting Nakednes is an Agent for the Deuil.

I win-

windowes. An ancient Father giues better counsell: *Nullo modo permittendum est mulieribus vt nudam aliquam partem corporis offerant viris, ne ambo prolabantur; hi quidem, vt qui ad videndum inuitentur, illæ vero quæ in se virorum intuitum attrahant.* It is by no meanes to bee permitted vnto women to shew vnto man any naked part of their bodie, lest both offend: the men in being prouoked to beholde their Nakednesse, and the women in tempting men to beholde it. Surely, a good Woman is a priuate good, reserued from all, except preserued for one, and euen her face,

Clem. Alex. pæd. lib. 2. cap. 2. Cypr. de disciplı. & habitu. Virg. Impudice tu neminem conspicis; sed ipsa conspiceris impudice oculos tuos turpi oblatatione non polluis; sed dum oblectas alios, ipsa polluceris.

which

which Vſe and Nature allow to be ſeene, ſhould bee modeſtly ſhowne. The reſt of the body ſhould bee like Chriſts Spouſe, the paterne of Puritie, euen a Garden ſhut vp, and walled about. As much of it as thou doeſt publiſh in ſo much thou art common; and if ſingle, thou haſt in ſo much loſt thy virginall reſeruedneſſe; and if married, thy huſbands particular intereſt: the firſt thou ſhouldſt keep for thine owne ſake, and the ſecond for his ſake, whoſe onely thou ſhouldſt bee. Leaue off then this naked fooliſhneſſe, which makes only for thy ſhame; Neither let Nakedneſſe bee

Cant. 4.14.

In the Virgin it giueth away part of her virginitie. And in the wiſe part of her huſbands Propertie.

the Ladies pride which is the Beggars disgrace. Yea, it is more disgracefull in the Ladie then in the Beggar, as a want affected is farre worse then a want necessa-
Esa. 3. 17. rily indured. And take heed lest God send thee or thine a true nakednesse in stead of a false one, as he did heretofore to the women of *Israel*, which were as fine as most of our fine Ones. In the meane time wee see God hath met our Nakednesse with a sutable Iudgement. For, nothing is more contrarie to Nakednesse then Cold and Raine, and these heeretofore haue met this vnmodest Nakednesse, euen in the strength of Summer

against

againſt the nature of the Time. Yea, Pouertie grows on, that may cure a counterfeit Nakedneſſe with a true one. But yet behold, another ſpeciall Monſter of Apparell; and that is, when Apparell goes about to make an alteration of ſexes. For ſuch an hideous confuſion hath Impudence attempted; & by a curious inuention hath wittily found out the chiefeſt faſhion of Lothſomneſſe. This Earth that beareth & nouriſheth vs, hath beene turned into a Stage, and women haue come forth acting the parts of men. It ſeemes this Monſter was ſeene at *Rome* in Saint *Hieroms* time, for hee

Mõſtrouſneſſe, in peruerting of ſexes.

Ad Euſtoch de cuſtod. Virg.

ſaith, *Virili habitu, veſte mutata, crubeſcunt eſſe quod natæ ſunt, crinem amputant & impudenter erigunt facies Eunuchinas.* Wearing mans apparel, and changing their garments, they are aſhamed to be that which they were borne, they cut off their haire, and impudently look vp with their Eunuches faces. But let vs withall remember, that in *Hieroms* time *Rome* alſo was taken; And as when a ſtrange and vncouth birds doe come into the Countrey, the people take it for a ſigne of ſome plague that will follow; So may wee iuſtly thinke that theſe prodigious apparitions, and monſtrous

Ad principiam epitaph. Marcel.

ſhapes

ſhapes, are both the cauſes and ſignes of enſuing miſerie. But ſee with *Salomon* the fooliſhneſſe of madneſſe. A man by creation is the moſt excellent creature. A woman by creation is inferiour to the man. The excellencie wherein Man excelleth the Woman, is the knowledge and power of goodneſſe; Therefore if women would be taken for men, they ſhould ſtriue to doe it by a likeneſſe of wiſedome and goodneſſe. But now while they doe it in folly and vanitie, they goe fartheſt from them, when they ſtriue to come neereſt them. Surely, it is very farre from the power of a Taylor

Eccleſ.7.25

or a Barber to make a foolish woman resemble a wise man. What an endlesse Maze of Vanitie is this, that after the change of all fashions, Nature her selfe is growne out of fashion, and violent hands are layd on the Creation? Is it not time that the vniuersal Fire should cancell all creatures when the chiefe of creatures cancell their own creation? Surely, it seemeth to mee that these sinnes against nature, as the sinnes of *Sodom* aboue all other sinnes, that runne not immediately against the Deitie, crie aloud for brimstone, and fire, and vtter destruction. For why should they be any longer, who

Vnnaturall sinnes hasten the end of Nature it self

who themſelues wil no longer be that which they are? Why ſhould the Heauen, the Sea, and the Earth keepe their courſes ſteadily, to maintayne a Creature that runnes all out of courſe? A ſtrange Patience of the Almightie, that order ſhould continue the nouriſhment of diſorder, and Nature ſhould goe on to maintaine them that ſinne againſt Nature. But let all Vnnaturaliſts bee fully aſſured, that Damnation ſleepeth not though preſently ſhe ſtrikes not; the blow is the greater, the longer it is comming; God ſhall take part with his Creation, and iuſtifie it againſt all that violate

it; yea, hee ſhall condemne ſuch, and caſt them farre below beaſts and vnſenſible Creatures; For theſe haue generally kept their courſes and kindes, but Man, who by his Reaſon ſhould beſt haue kept his courſe, he hath moſt forſaken it; yea, hee hath made head againſt it. For the height and perfection of Vice is now no other but a maine oppoſition againſt Nature, and a turning of kinds out of kinde, by abominable Pride and Luxurie.

The top of ſinne to which aſpireth mans ambitious wickedneſſe.

A ſecond kinde of monſtrouſneſſe hath beene deſcribed, to be exceſſiueneſſe of meaſure, or an vnmeaſurable greatneſſe. This great

2. Kind of Mõſtrouſneſſe; Exceſſe.

ex-

exceſſe in Apparell hath beene too apparent; for it was made of purpoſe to be ſeene, and yet the more it is ſeene, the more is our ſhame and vanitie ſeene. Hoſpitalitie, Charitie, yea, the Patrimonie it ſelfe hath been cut vp into Cloathes; for an exceſſe both in coſtlineſſe and varietie hath diminiſhed Houſe-keeping, Almes, yea, ſomtimes clothes hereby haue taken away the maintenance of Cloathes. Vertues by ſtaruing themſelues haue nouriſhed Vice, and that which ſhould haue liued is dead, that what ſhould haue dyed may liue. Beſides, this exceſſe of Apparell hath remoued the whole

whole Land out of his place, and lifted it out of the hinges. For by the ambition of cloathes there is a generall remoue, and the Lower is ſtept into the place of the Higher, and each goes about to bee like them who are vnlike him. Beſides, the whole ſhape of this Nation is changed, and cloathes are no longer interpreters of the wearers, but need themſelues an interpretation. So that if a man that forſooke this land ſome fortie yeeres ſince, ſhould now returne againe; in good manners hee could not but ſay your Lordſhip to a Gentleman, and your Worſhip to the Sonne of a Far-

Farmer. But (which is another miſchiefe) if by an interpreter hee once bee brought to know a man, the next time he meets him hee hath neede of a ſecond interpretation, for the olde man is loſt in ſome new diſguiſed faſhion. Such a confuſion hath this vice bred, That by it both men and their degrees are growne out of knowledge; for vnknowne they are both to themſelues and others. Surely if euer that were true which *Huntingdon* ſpeakes, That the vanitie of mens mindes ſhould expreſſe it ſelfe in the ſtrangeneſſe of Apparell, theſe are the times wherein as wee haue committed

mitted the ſin, why ſhould wee not expect our deſerued puniſhment. Our Anceſtors were wiſe in ſeeking remedies for this Vice, and I wiſh it were ſeconded; and that it would pleaſe Authoritie to enioyne ſome rules of diſtinction, and that the ordinarie ſort of men might be tyed to our owne Cloathes, eſpecially now when our owne Cloathes lacke money to buy them, and men lacke money to buy the Cloathes of other Countries. Why ſhould ſuch buy the ſtuffes of other Nations, when our owne will very well become them, the Poore ſhall bee kept in bread by their worke,

Which hath bred a diminution of neceſſarie duties.

worke, flockes and paſtures ſhall at leaſt keepe their value, and the Land ſhall keepe her money? It is a moſt proper Cure when in one Act a Vice and a Loſſe are remoued, for the remouing of the Vice is the true way of remouing the Loſſe. For till God be pleaſed by the remouing of Vices, it is in vaine to talke of the remouing of Loſſes. But if no other Remedie bee giuen, Pouertie the naturall Remedie of Pride, I thinke at laſt will cure it. And that either a particular pouertie which is commonly the fruit of prodigallitie; or a generall while needleſſe Commodities abroad fetch away

The true way to remoue Loſſes, is to remoue Vices.

away the money that wee need at home. In the meane time this is moſt certaine, That the wrath of God and the puniſhments of that wrath are denounced againſt this Monſter of Apparell. The changeable ſutes ſhall bee taken away, and in ſtead of a Girdle ſhal be a Rent, in ſtead of welſet hayre ſhall be baldneſſe. Yea, God threatneth this ſinne by the Prophet *Zephanie*, ſaying; In the day of the Lords ſacrifice, I will punniſh all thoſe that are cloathed with ſtrange Apparell. And that wee may know what kinde of day that day of the Lord is, hee giues vs the ſight of it.

Eſa. 3. 22. 24.

Zeph. 1. 8.

That

That day is a day of wrath, a day of trouble and distresse, a day of darkenesse and gloominesse, a day of clouds and thick darkenesse. And because these generall vices are vsually accompanied with a generall securitie (for if men did generally feare, they would not generally sinne.) Euen to such fearlesse men thus setled on their lees, and that say, the Lord will doe neither good nor euill to them, it is said; Euen their goods shall bee come a bootie, and their houses a Desolation. Ver. 12, 13, 15.

I must stop my selfe from running on in a boundlesse waste of sinne, for sinne is almost boundlesse and

giues

Too many other sinnes to be found easily in our selues, and by the discoueries of others. See diseases of the Time. Mr. *Brinsleys* third part of true Watch. Mr. *Dikes*, deceitfulnesse of heart, &c.

giues mee no stop. And though this Land bee an Iland, bounded by the Sea, yet euen in this Iland our Sinnes are a continent. For a limit of their extent will hardly be found, I wish wee might at length finde them bounded with a Sea of penitent teares. In the meane time it sufficeth if I haue said enough, in that which is too much, though I haue not said all; Surely, this is enough for my present purpose, If I shew sinnes enough to deserue our Miseries; But I thinke those which I haue shewed are so much enough, that they are enough to bring the Torments of Hell vpon Earth,

Earth, or to carrie downe the dwellers on Earth aliue into Hell. We may rather wonder at the Mercie of God in ſparing, then at his Iuſtice in puniſhing; how it can be that he puniſheth no more, rather then that hee puniſheth ſo much: Therefore, let vs confeſſe with *Daniel*, The curſe is come vpon vs becauſe wee haue ſinned againſt God. And with *Maurice* the Emperour, when before his face his Children were ſlaine, Righteous art thou O Lord, and Iuſt are thy Iudgements.

Dan.9.11.

Niceph.Calliſt.

Sect. XIIII.

A fault of the vulgar.

Against mutinous speaches and scandalous libels.

A Madnes of the Vulgar, who hauing drawne Miseries on them by sinnes, murmure against their Miseries, but not against their sins.

BVt before I passe to a farther Consideration, I must needs meete with an ill custome of the Vulgar. When Miseries are vpon them, they haue commonly mutinous and tumultuous thoughts; and from thence issue their censures of gouernment, their outcry for want of Lawes, or want of keeping them. In this is a fault, and I desire they may know it. For whither their censure bee true or false, they are in either to be blamed. If it be false, an apparant falshod is

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an apparent fault, and therfore needes not to bee proued. But if it be true, they are to blame in the vn-due effects that issue from it, For besides that, Mutinie is an ill remedie of Miserie, the greatest Miserie being a bad helpe of the lesser, they are to blame in this, That they looke so farre from them, and aboue them, for the finding and amending of faults, which they should haue done most aptly at home. For if sinnes bee the radicall cause of Miseries, then it is also the Cause of the Causes of Miserie. So, if faults in gouernment bee the causes of Miserie, sinne may be thought to bee the cause

cause of those Causes. Ac-
Pro.28.2. cordingly *Salomon* sayth, That for the sinnes of the Land the Princes are many, that is, because a Land is wicked, it is punished with a confused gouernement. And when God was
2.Sam.231 angrie with *Israel*, then hee left *Dauid* to a sinne, that by the occasion of *Dauids* sinne, the sinnes of *Israel* might bee punished. Here-
Moral.lib. 25.cap.14. vpon *Gregorie* the Great inferreth, That according to the qualities of the Subiects, are disposed the acts of the Rulers, so that for the sinne of the Flock, there may be a fault in the life of a good Shepheard. If this bee true, let the people amend

mend the faults in themselues, which they seeke to amend beyond themselues, and by quitting their owne euill, escape that euill which dependeth vpon it. If the sinnes of *Israel* be the cause of the sinnes of *Dauid*, the taking away of the sinnes of *Israel*, had beene the readiest way of preuenting that sinne of *Dauid*. Therefore, if thou wilt haue any thing amended abroad, amend it at home in thy self, for there is thy work which properly belongs to thee. But if thou looke to faults abroad, and leaueſt faults at home, which may bee their causes; surely, wonder not if the faults abroad bee not men-

Ex quorum causa peccauit, saith *Gregorie*.

mended, while the faults at home which caused them bee nourished. Leaue then the Gouernours to their Lord and Gouernour, who if they offend can punnish them himselfe. Therefore *Gregorie* saith of *Dauid*, because hee of his owne will growing proude, was not without fault, therefore hee also receiued the punishment of his fault; for the raging wrath that strooke the Bodies of the people, strooke the Heart of the Gouernour. But which is farre more conformable on all sides, Let the amendment of thy heart please the heart of God. For, God being pleased, frames the heart

Moral. in Iob. lib 25. cap. 14.

heart of Gouernours, that they shall bee pleasing to God, and from the abundance thereof send foorth that which shall be pleasant to the hearts of the people.

THE THIRD CONSIDERATION.

A Third Consideration may be this. That the punishments of God for our sins, call vpon vs for a turning from our sinnes vnto God. Our mercifull God, compassionate to Mankinde, powres not out his wrath all at once, but sends lesser chastisements before, to

Punishments for sinne, call for conuersion from sins.

preuent the greater; and shootes off some warning Pieces, to make vs strike the Saile of our carnall swelling, before hee begin mainly to fight against vs, by a destroying and desolating Batterie. *Sequitur terrorem benignitas, &c.* Terrour is accompanyed with Mercy, and to whom vengeance is due for their sinnes, there is yet allowed a blessed Confession of sins in Repentance. For God doth not presently kill, but first speakes in his wrath, and holding backe awhile the full stroke of punishment, doth onely trouble in his displeasure. Euen vnto *Pharaoh* a meere stranger

Hillar. in Psal. 2.

vnto God, that asked who was God, yet God retaines this order of his discipline, and by lesser plagues giues him many warnings, to leaue his sin of retaining *Israel*; neither do the greater plagues or his finall ouerthrow ouer-take him, vntill all the degrees of former plagues bee in vaine spent vpon him. Yea, God himselfe opens to vs this method of his Chastisements, when he tells the *Israelites* many times in one Chapter, That hauing punished them fore for their sinnes, if they will not hearken and bee reformed thereby, hee will punish them yet seuen times more; whence it

God by lesser punishments calls vpon vs, that by conuersion wee should preuent the greater.

Taught by God.

Leuit.26.

plainely appeares, that the fruit expected of his former punishments, was a reformation of those sinnes for which they were punished. *Elihu*, the Spokesman of God vnto *Iob*; tells him and vs, what is meet to be said vnto God in affliction; It is meet, saith he, to say thus vnto God, I haue born Chastisement, I will not offend any more. Finally, the Apostle telleth vs this vse of Gods chastisements; we are chastised (saith he) that wee might profit thereby, and the profit he describeth to be this, That we might be partakers of Gods holinesse. As this hath been taught by God, so hath it been

Iob.34.31.

Heb.12.10.

been practiſed by the godly, for by Gods chaſtiſements they haue turned from the ſinne for which they were chaſtiſed. Before I was chaſtiſed, ſaith *Dauid*, I went aſtray, but now doe I keepe thy Law. The very rehearſall of Iudgements vpon ſinne, worketh in *Ioſiah* a publique reformation of ſinnes. And *Salomons* wiſedome, which is a kind of paraphraſe of Scripture, herein agreeable to the Scriptures, hath this obſeruation: Thou chaſtneſt them by litle and litle that offend, and warneſt them by putting them in remembrance wherin they haue offended; that leauing

Practiſed by the Godly.

wiſd. 12. 2.

their wickednesse they may beleeue in thee, O Lord.

Yea, by Hypocrites.

Yea, the very Hypocrites and Heathens beleeued, that conuersion from sinne was Gods end in his punishments for sinne. Therefore the false-hearted *Israelites*, being oppressed by the *Philistines* and children of *Ammon*, runne vnto the Lord; saying, Wee haue sinned against thee, both because wee haue forsaken our God, and also serued *Baalim*; And they put away their strange gods and serued the Lord. The *Niniuites*, though Gods iudgements were peremptorily pronounced against them, yet they so farre take notice of

Iudg. 10, 6. 16.

And Heathen.

of this purpose of God; that by punishmẽts threatned or imposed, God aymeth more at the destructions of sinnes, then of sinners; that notwithstanding, *Ionahs* peremptorie affirmation, they will still retayne a hopefull dubitation. Accordingly runnes the Kings Proclamation, Let them turne euery one from his euill way, and from the violence that is in their hands, Who can tell if God will turne and repent, and turne away from his fierce anger that wee perish not? Thus wee see that God hath a meaning of conuersion in his punishments; and that Man in them hath here-

tofore rightly vnderstood this meaning of God. God doth not meerely afflict, as *Elihu* truely teacheth; but by affliction doth instruct vs, his Rods doe giue vs knowledge, and open the Eares that were sealed. Gods chastisements are like *Samsons* Lion, which though at first they come terribly vpon vs, and with a shew of deuouring, yet after they yeeld vs the Hony of Instruction and Reformation if wee looke neerely into them. The Apostle purs this difference betweene the Father of Regeneration and the Father of Generation; Our spirituall Father doth punish vs for our profit, the

Heb. 12.

carnall Fathers ſometimes for their pleaſure; God delighteth not in torments or death, no not in the death of a ſinner, but in the death of his ſinnes. What remayneth, but that as God intends his chaſtiſements, and as holy Men; yea, Heathens haue truly conſtrued them, ſo wee alſo rightly conſider, receiue, and apply them. Let vs heare Gods voyce in his puniſhments, let vs vnderſtand and obey it, and let his Correction bring foorth Conuerſion. But I deferre the Exhortation vnto the Concluſion.

THE FOVRTH CONSIDERATION.

Man turning from sin, Gods wrath returnes from punishing.

LEt vs passe yet to a farther Consideration of Gods iudgments; and then wee shall finde a fourth Truth, That when Man by Repentance turneth from sin vnto God, God turneth his wrath and the punishments of that wrath from Man. As sinne drew the wrath, and wrath the punishments, so by taking away the sinne, the wrath is taken away, and by taking away the wrath, the punishments are also remoued. The whole quarrell betweene God & Man

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is sinne; therefore where sinne is remoued, God hath no quarrell with vs, wee are at peace with God, and that peace is so farre from being a cause of punishments, that it is the very Fountayne of blessings. This Truth hath passed vnto vs without all let and contradiction, vpon the Current of the Scriptures. For, therein God hath often by wordes proclaymed it, and in deedes performed it. In *Leuiticus*, when God threatned to powre the full Vials of his furie on the *Israelites*, euen when they pine away in their iniquities, yet hee promiseth that vpon confession of their sinnes,

Assured to vs by Gods faithfull promises.

Leuit.26.

sinnes, humiliation for sin, and iustifying of God in his punishments for sinne, hee will then remember his Couenant with their Fathers. By *Ezekiel* he telleth vs, Repent and turne your selues from all your Transgressions, so iniquitie shall not be your ruine; yea, he giues vs there particular cases of this Doctrine. If the Sonne see his Fathers sins and considereth, and doth not the like, he shall not die for the iniquitie of his Father, hee shall surely liue. Yea, the same Man that hath committed iniquities, if he turne from his sinnes which he hath committed, and doe that which is lawfull

Ezek. 18. 30

Vers. 14.

Vers. 21.

full and right, he shall surely liue, he shal not die. Yea, all the transgressions that he hath committed shal not bee so much as mentioned to him. In *Ieremy*, there is a passionate conference betweene GOD and *Ephraim*, which is a liuely Table and Representation of Gods dispensation vnto Man, formerly expressed in these passed considerations. First, *Ephraim* acknowledgeth to God that his chastisements were vpon him, Thou hast chastised me, O Lord, and I was chastised. Secondly, that his sinnes were the cause of his chastisements: He confesseth that hee was like a Bullock, vnaccusto-

Ier. 31. 18.

med

med to the yoke. Thirdly, he ſhewes the operation of Gods chaſtiſement in him; it ſtirred him vp to call on God for the grace of Repentance, Turne thou mee and I ſhall be turned: And fourthly, the tenderneſſe of Gods mercie to *Ephraim*, being penitent in moſt affectionate words; *Ephraim* my deare Sonne & a pleaſant Child, ſince I ſpake to him I doe earneſtly ſtill remember him: Therefore, my bowels are troubled for him, I will ſurely haue mercie on him. This one preſident, if there were no more, doth ſufficiently giue a perfect plat-forme of the Cure of our Miſeries, either

ther to the Teacher or the Practiſer. The wrath and puniſhments which ſinne hath twiſted together, Penitence vntwineth and diſſolueth. Sinne calleth for puniſhments, Puniſhments call for conuerſion from ſinne, and conuerſion from ſin expelleth puniſhments. Infinite it were to accumulate Gods Promiſes of mercy to repentance, or examples of ſuch Promiſes performed. Back-ſliding *Iſrael* vnder the *Iudges* often fell backe to their ſinnes, yet often returning from their ſinnes, were deliuered from their miſeries. Yea, euen *Ahab* by the out-ſide of repentance, which he wore on

And by the performance of thoſe promiſes.

on his body, in his garment of ſack-cloth and geſture of going ſoftly, deferred the rooting out of his Family for the terme of his life. When *Manaſſeth* had laden himſelfe, and *Iudah* with the roaring ſinnes of bloud and Idolatrie, yet *Manaſſeth* by repentance is vnladen himſelfe, and to *Iudah* it is offered by *Ieremie*, That yet they ſhould hearken and repent, that God might repent of the euill, which for their euill doings he purpoſed to doe vnto them. Accordingly in *Ioſiahs* time, which was a time of reformation, God ſpared *Iudah*, though burdened with theſe ſinnes, for

Ier.26.2,3.

one

one and thirtie yeeres. And yet to say the truth, it seems that *Iudah* all that while was but outwardly reformed, and inwardly rotten. Such a blessing to a people is a godly Prince, striuing for a true reformation, though attayning but to a seeming one. Yea, it seemes that God did not punish *Iudah*, vntill they committed sinnes like to those of *Manasseth*. So doth *Tremellius* interpret that place; yea, *Ieremie* affirmeth the substance of this interpretation. For hee saith it was well with *Iosiah*, who did Iustice and Iudgement, but the eyes and the heart of *Iehoiakin* the sonne of *Iosiah* were

Ier. 25. 3, 5. 7. *Zeph.* 1. 1. & 3. 1, 2.

2. *Kin.* 24. 3 *Ier.* 22. 15, 16, &c.

were not but for his Couetousnesse, for to shed innocent bloud, for oppression and for violence. Behold, a true paterne of the sinnes of *Manasseth*; but that yet wee may bee sure to finde none of them wanting, let vs heare the Scripture plainely affirming, He did euill in the sight of the Lord, according to ALL that his Fathers had done. And what followes immediately thereupon, In his daies *Nabuchadnezzer* came vp, and *Iehoiakin* became his seruant, and when he rebelled against him, the Lord sent the *Caldees*, *Syrians*, *Moabites*, and *Ammonies* against him; yea, hee

2. *Kin.* 23. 31.

sent

ſent them againſt *Iudah* to deſtroy it. Thus wee ſee that Repentance for ſinne preſerueth a Kingdome, though tainted with crimſon, and crying ſinnes, but the ſame Kingdome returning from Repentance vnto ſinnes, and by new ſins reſembling the old, beareth the burthen in a fearefull deſtruction both of the new and the old. Neither hath the mercie of God extended it ſelfe onely to the penitence of the *Iewes*, and the Children of the Couenant, but euen to *Nineueh*, a Citie of the Heathen, and ſtrangers to the Common-wealth of *Iſrael*. Yea, by fact hee there ap-

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Gods threatnings, though neuer so affirmatiue; yet vpon a condition haue an implyed Negatiue.

proueth what by word elswhere he publisheth, That the sentence of punishment though outwardly neuer so positiue, and resolutely affirmatiue, yet inwardly it hath an implied negatiue, vpon the condition of conuersion and amendment. The Lord saith by *Ieremie*, *Ier.*18. 7,8. When I shall speake of a Nation, and of a Kingdome, to plucke vp and to pull downe, and to destroy it; behold a peremptorie sentence of destruction, If that Nation, against whom I haue pronounced it turne from their euill, I will repent of the euill I thought to doe vnto them; behold a Negatiue of that Affirmatiue

tiue vpon a Condition. God in his deed to *Nineueh*, is as good as his word by *Ieremie*, and as he is yester-day, to day, and the same for euer, so at the begin-ning of dayes, to day and for euer, Hee speakes the word and it is done, his words are most certainely turned into workes. A Na-tion, not the Nation, not the Nation of the *Iewes* on-ly, but any Nation of the *Gentiles*, *Nineueh*, *Tyrus* and *Sidon*, yea *Brittaine* it selfe, hath an assured inte-rest in this promise of God; If wee repent of the euill of our doings, God will cer-tainly repent of the euill of our sufferings. *Neque enim Deus*

Hier. rom. in Daniel 4.

Deus hominibus ſed vitijs iraſcitur, quæ cum in homine non fuerint, nequaquam punit quod mutatum eſt. God is not angrie with men, but with ſins; which ſinnes when they are remoued, he puniſheth not a man for the ſinne which is not in him.

Sect. II.

The ſumme of the premiſſes caſt vp, ariſeth to a perfect Medicine of our Miſeries.

NOw if this foure-fold conſideration of Gods Iudgements hath diſcouered to vs theſe Truths, that the wrath of God and the puniſh-

punishments of that wrath are vpon vs, That this wrath and punishments are vpon vs for our sinnes. That these punishments which are vpon vs for sins, call for Repentance, And that Repentance remoueth the punishments, What doth offer it self here plainly, as the fruit of this Consideration, but an excellent cure of our Miseries. Repentance, which our Miseries call for, is an absolute Remedie to remoue and heale our Miseries. *Ita fit vt qui in nobis abutendo sanitate, infirmitatem peperimus, per infirmitatem sanitatis beneficia reparemus. Et qui per lætitiam in tribulationis*

And it is Repentance.

Fulgen. Epist ad Venantiam.

lationis incidimus per tribulationem ad lætitiam recurramus. By Repentance it will come to passe, that wee who by the abuse of our health haue gotten diseases, may by our diseases againe recouer our health. And we who by our Mirth are fallen into Sorrowes, may againe by our Sorrowes recouer our Mirth.

Whereof the most perfect Receit is prescribed by God himselfe; and hath bin found good vpon proofe.

But as the former truths haue been copied to vs out of the infallible Word of Truth, so from thence also let vs take the true paterne of an healing Repentance; There shall wee see that plat-forme of Repentance, by which God hath beene pleased and miseries remo-

ued,

ued, and let vs firmely beleeue that the ſame preſcription is left for a perpetuall Remedie, and is now as able to cure vs euer; For the Word of God, and the Mercy of God endureth for euer. For one entire place there is ſcarſe a fuller to bee found then that in *Ioel*; Turne vnto mee, ſayth the Lord, with all your heart, with faſting, with weeping, and with mourning. And Rent your hearts and not your garments, and turne vnto the Lord your God: for he is gracious and mercifull, ſlow to anger, and of great kindneſſe, and repenteth him of the euill. And the manner of the Faſt hee

Ioel 2.12. Such a one is in *Ioel*, vpon which God promiſeth to take pitie on his people.

deſcribeth, Blow the Trumpet in *Sion*, ſanctifie a Faſt, call a ſolemne Aſſemblie, Gather the People: ſanctifie the Congregation: aſſemble the Elders: gather the Children, and thoſe that ſucke the breaſts: let the Bride-groome goe forth out of his Chamber, and the Bride out of her Cloſet. Let the Prieſts, the Miniſters of the Lord weepe betweene the Porch and the Altar, and let them ſay; Spare thy People, O Lord, and giue not thine heritage to reproach; that the Heathen ſhould rule ouer them, wherefore ſhould they ſay among the people, Where is their God? Then will

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the Lord bee iealous for his Land, and pitie his People. This is the Repentance which God telleth vs is acceptable, Let vs therefore consider it, doe it, and bee confident of acceptation.

Sect. III.

Sound Repentance is found to haue in it. First, A confession of sins.

AND if wee will by the direction of this place, ioyntly with others take a view of the mayne parts of Repentance, wee shall especially discouer these. Wee must confesse our iniquities, confessing wee must loath them, and bewayle them,

and loathing and lamenting wee muſt turne to the contrarie Righteouſneſſe, and to this wee muſt ioyne vehement invocation. Wee may well confeſſe our ſinnes in Repenting them, for we haue confeſſed them in acting them: Our ſinnes with *Sodome* were not hid in the doing, let them not with *Adam* be hid in the curing. Yea, thoſe that are more ſecret, God by puniſhments hath now publikely proclaymed, As in *Abſolons* open Inceſt, *Davids* ſecret Adulterie was puniſhed. Wherefore, if wee had not ſhame to do that ſinne by which God was offended, and wee are

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punished; Let vs not take shame to tell what wee haue done by a confession, wherin God is appeased and wee are eased. Shame properly belongs to sin done, though denied, but shame belongs not to sin vndone, though confessed. And surely, what by corruption hath beene done, by repentance is vndone. In confessing our sins, we accuse our sinnes rightly as the causes of our punishments, and wee glorifie God clearing him and his Iustice in punishing. This is that which God calleth the accepting of his punishment, which is one condition of remouing it; for we cannot but approoue and

Lev. 26. 48.

accept that punishment, which wee confesse hath beene iustly deserued. Accordingly *Daniel* beginnes with confession, and therein giues the shame to Man, and glorie to God. Confession by *Solomon* is made the first steppe to Gods fauour, and
1. Ioh. 1. 9. Saint *Iohn* sayth, If wee acknowledge our sinnes, God is faithfull and iust to forgiue our sinnes. Let vs therefore open our diseases to our Physician, and let vs not bee ashamed to bee healed. For certainly, except wee acknowledge our sickneſſe, the Physician that came only to heale the sick wil not heale vs, being healthie in our owne opinion.

Let

Let vs therefore confeſſe our ſickneſſe, that wee may be healed, and not couer it with the ſhew of health, that we may neuer be recouered. When wee confeſſe our ſinnes vnto God, wee tell God no more then hee knowes before, for our ſins as all things elſe are naked before his eyes: But by the telling of our ſinnes, God knowes that wee know them to bee ſinnes, without which knowledge and acknowledgement, there can be no conuerſion, and without conuerſion there can be no cure. How can any turne from thoſe deeds which they acknowledge not to be ſins, and how can that be a-

méded which is not known to be a fault? Then is a man wakened, and ceaſſeth to dreame when he telleth his dreames, and when we tell the vaine fantaſies of our ſinfull actions, it is a ſigne we are departed from them. Therefore Confeſſion muſt bee the firſt ſtep to Conuerſion, and by Conuerſion the firſt ſtep vnto Healing.

Sect. IIII.

Secondly, a deteſtation of ſin: and from thence a reuenge on our ſelues for doing that which we deteſt.

TO this Confeſſion of ſinnes, ſhould bee ioyned a Deteſtation of the ſinnes

sinnes confessed. Wee must detest the sinnes that wee haue done, and our selues for doing them, and out of this detestation must arise an anger; yea, a resolution of reuenge against our selues. That our sinnes may appeare loathsome, we need no more but in one view to looke vpon them, and look vpon Gods Law, and the puritie of the one will shew vs plainly the filthinesse of the other. And if we cannot well discerne the vglinesse of our sinnes, Let vs view the shapes which the seruants of God haue drawn of them, whereof some models are giuen in this Treatise, and elsewhere *enlarged.

*Diseases of the time, &c.

ged. Surely, there is nothing more vgly then a sinner. For the face and character of his Creation is like a face whose parts are either scratched away, turned vpside downe, or couered with most lothsome corruption. This vgly deformitie the Lord seeth plainly, and sheweth it to vs by most forcible comparisons. Hee expresseth the loathsomnesse of Sinners, by the most loathsome estate of a Child in the bloud of his birth. *Ezek.* 16. Againe, A sinfull Land is compared to the bodie of a Man from the head to the foot turned into one scab or sore; so that sinners are as vgly as a Man

To detest sinne wee must see it, as God sees it.

Esa. 1. 6.

couered

couered ouer all with bli-
ſters, ſwellings and corrup-
tion. Againe, if the Righ-
teouſneſſe of ſinfull man be Eſa.64.6.
compared to a cloth of ex-
treameſt pollution, what
compariſon can wee fit for
his ſinfulneſſe? Let vs then
looke on our ſelues, with
the ſame eyes that God
lookes on vs, and then ſhall
wee ſee our ſelues iuſt as
lothſome as God doth ſee
vs. A ſpirituall eye-ſight, That is, Spiritually.
quickned by the eye-ſalue
of the Spirit, will make Reu.3.11.
both vs and *Laodicea* plain-
ly to behold our Blindnes,
our Nakednesſe, and our
Miſerie. If a Drunkard
with ſober eyes could ſee
himſelfe drunke, he would
ap-

appeare to himselfe as a most lothsome and beastly apparition. If a Swearer, with a temperate soule and awfull of his Creator, could heare himselfe swearing, cursing, and tearing his Maker and Sauiour, hee would thinke hee heard a mad man, and one farre madder then hee that curseth his Father, and draggeth his Mother by the hayre of her head. Surely, the greater the Father, the greater the madnesse of the Sonne that dishonours and dispiseth him. If a Fashionist should with an ordinate and composed judgment, see himselfe feathred, and fluttred, and

rag-

ragged, and turned into a block, vpon which must be set an hundred shapes, and most of them vgly ones, hee could not but thinke himselfe some great Mans Foole, or an Ape that changeth himselfe into a thousand postures. If the Grinder of the Poore with an vnpartiall eye (and such is the spirituall) could behold his grating and eating of the Poore by fretting Oppression, if hee did but see how his heart pants for the day that approacheth, and his bread diminisheth by the day when it is approched, how the childrens faces are both made moyst with teares, and yet dryed

vp

vp by the blasting breath of the Extortioner, which first nipped the heart of their Father, hee would appeare to himselfe worse then a Caniball; for the Canibals kill men commonly before they eate them, but these eate men aliue; yea, they begin first with the Heart, and by eating vp their Heart, after eate vp their Bodies. The like shapes would other sinnes represent to their Sinners, if the eye of the Sinner could bee spirituall, and see plainly its owne sinnes; for in such shapes as I haue described, and farre more vgly doe they appeare to God and to the Men of God. But this

indeed is the reason, why wee seeme to our selues beautiful when we are most deformed, because we look on fleshly workes, with the eyes of flesh; and how can Like lothe his Like? If an old Crow looke on a young one, the sight doth exceedingly please him, for his owne Kind seene with his owne eies is most handsome to him. But if a Doue find a Crow in her nest, no doubt in the eyes of a Doue a Crow is a right vgly sight. Let vs therefore, with the pure eyes of a Doue, looke on our Rauenhude sinnes; let vs looke on our fleshly corruption with spirituall discerning, and certainly as God

This true sight of sin hindred by looking on the workes of the Flesh with the eyes of the Flesh.

God the chiefe and ſouereigne of Spirits ſeeth, ſo we in our meaſure ſhall ſee; and by our ſeeing wee ſhall ſee in the ſinnes of the fleſh a moſt lothſome corruption. To giue vs but a little pledge of this Truth, take but a natural Man with the ſmall piece of Gods Image, giuen in the Creation, and left by the Fall, and behold him in the Chamber of Death, when the Fleſh being quieted & deadded by weakneſſe, giues the Soule leaue in ſome ſmal meaſure to vſe her owne Light, and therewith to behold the ſinnes done in the body. For then doth ſin appeare out of meaſure ſinfull, and

Proued by experiéce; ſince the ſpectacles of the fleſh being taken off from the Soule by ſickneſſe, ſinne appeares truly ſinfull.

it

it lookes iuſt in its owne vglineſſe. *Tunc veras voces emittunt pectore ab imo.* Then a man beholdeth the crookedneſſe of his actions with a right eye, ſhewes and ſhadowes being taken away, & Truth remayning. *Secum reputat & conſiderat num quempiam aliqua affecerit injuria, atq; ita qui multa ſe in vita improbè geſſiſſe inuenit, vt è ſomno perindè atq; pueri ſolent identidem euigilat, meticuloſuſq; eſt, & cum ſpe mala vi-uit.* Then doth a Man truly weigh and conſider the wrongs which hee hath done, then doth hee truly find that hee hath committed many euils, and then doth

Iuſtin. Mar. Orat. ad Græcos, ex Platone.

doth he ſpend the remaynder of his Time in wretched deſpaire. But let vs preuent this feareſull and late ſight of our ſins, by a timely diſcouerie performed by the Spirit. If this worke be done in our liues, then will our deaths be pleaſant and cheerfull; our worke being done before hand in our liues, we ſhall haue leiſure in our ends to thinke on the ioyes of Heauen, the terrors of Hell being put away by a preuenting examination. It is a wofull thing to haue much worke to doe, when the power of working is almoſt done. Yea, it is a pitifull Caſe, when to the terrour of

Death,

Death, ſhall be ioyned the
errour of an affrighting
Conſcience; whereas on
he other ſide, a comforta-
le Conſcience is an abſo-
ute Remedie for the terror
f Death. There are late
nd lamentable ſights of ſin
hich hee that had ſeene
efore, and cured, he nee-
ed not at the houre of
eath, with horror to haue
eene them. Let vs there-
ore, in the time of our life,
hich is called *To day*, and
y the Light of the Spirit
hich is the Day-ſtarre of
ur life; behold, the vgli-
eſſe of our ſinnes, and by
eing them put away both
em and their terror. Let
s not deferre this ſerious
bu-

businesse to the Night of Death, wherein men cannot well worke, and wherein vgly sights doe vsually most affright vs. But let vs in our liues with *Iehoshua* put off the rags of our filthinesse, and with the inuited Guests put on the wedding Garment, that when the Bridegroome calls, we may haue no other businesse, but to enter with him to his eternall Ioyes.

SECT. V.

Anger, and Reuenge, the true issues of Detestation of sinne.

A Naturall and kindly issue of this detestation

on of ſinne, is an anger or indignation with our ſinnes and our ſelues for ſinning. The penitent ſinner is at odds with himſelfe for his ſinnes; yea, hee hateth himſelfe, and from this Indignation, ariſeth a deſire of Reuenge vpon himſelfe for ſinning. A commendable wrath and an excellent reuenge. He confeſſeth himſelfe worthie of all the puniſhments of God, becauſe he hath offended him, and taking Gods part as it were againſt himſelfe, hee pronounceth ſentence of puniſhment againſt himſelfe, and executeth it ſoundly. His body he appointeth to the puniſhment of ſack-cloath,

Reuenge two-fold.

1. Outward.

2. Inward.

cloath, aſhes, watching, la-
bour and faſting, or other
Aſperities; on his heart he
puts the ſack-cloth of com-
punction and ſorrow. And
indeed this inward ſack-
cloath is that which gives
worth to the outward, for
the hanging downe of the
head without the hum-
bling of the heart, is to
God a deteſtable ſacrifice.
It can hardly bee, that a
heart duly humbled, ſhould
not communicate ſome
humbling to the bodie, but
if it might bee, it were farre
better that the heart ſhould
bee humbled without the
humbling of the body, then
that the bodie ſhould bee
humbled without the hum-
bling

bling of the heart. But it is
fittest that since both haue
sinned, both should bee
humbled; so to auoide the
fault of the superstitious
that with a proude and su-
pererogating heart, haue a
fasting body, and to auoyd
the dissoluteneſſe of the Li-
centious, that say they are
grieued in heart, when the
griefe of the heart impar-
eth not it selfe to the bo-
die, that had a chiefe part
in the sinne. The Law of
sinne *Paul* calleth the Law
of the members, Why
should not then the mem-
bers also bee punished
wherein is the Neſt of the
law of sinne? Luſt when it
defiles the soule by sinne,
the

Both fit
any vsual-
ly neceſſa-
ry.

the ſinne of Luſt is com
monly vſhered with ſom
filthy pleaſure. Now wh
Repentance goes about t
cleanſe the ſoule by a god
ly ſorrow, it purgeth awa
the filth which ſinfull ple
ſure hath left behind it. Yet
it is not onely content to
ſweepe the filth of ſinfu
luſt out of the ſoule by th
beſome of ſorrow, but by
and exerciſes ſutable to i
it would ſweepe it out o
the body alſo, if it were po
ſible, and ſo make all clea
by ſweeping all filth out o
doores. Therefore as b
ſorrow it caſteth the dre
of ſinfull Luſt out of th
heart, ſo by faſting and o
ther mortifying exerciſes

ſeeke

seekes to driue it out of the body, that both soule and bodie may be cleane. Neither let the Papists haue any aduantage on vs in the exercises of humiliation, but onely in doing it more arrogantly, and more indiscreetly. To doe it for Merit, or to disable the body, Let these bee their priuiledges; But in doing it for a penitent humiliation, and with a measure that keepes the body seruiceable to the soule, true Doctrine giues them no precedence. And therfore, though they brag to their Disciples of their Religion as the onely teacher of Discipline, and accuse ours as the teacher of

And therfore no pre-eminence in doing it to be allowed to Papists, but onely in the pride and indiscretion of doing it.

Licentiousnesse, they deceiue and are deceiued. Licentious men there are on both sides; and as some of ours puffe themselues vp with Libertie after sinning, so some of theirs glut their flesh before their penance for sinne; witnesse the most mâdde Licentiousnesse that commonly fore-runs their Lenten-fasting. Vpon this is grounded an Apothegme of an Heathen, that the Christians are mad one time of the yeare, vntill one come and cast Ashes on them, and then they recouer their wits againe. But there are among vs holy and deuout men, that practise and aproue a reuenge

on the flesh, and euen in
hese times desire it; For,
most true it is, that either
or the weakening of sinne
n vs, or for humbling vs
auing sinned, the punish-
ment of the flesh is an ex-
ellent Medicine. But of v-
oluntary punishment for
tisfaction to Iustice, I
aue no Intelligence; I
aue receiued from a better
ope then euer was since
m, to the contrary. *Con-*
ssionem nostram ex puro
rde desiderat, & omnia
a delinquimus relaxat,
t. God desires the con-
ssion of our sinnes from a
re heart, and then he for-
ues all our offences. The
ercie of the Redeemer

Voluntary penance, no satisfaction to Gods Iustice.

Greg. Mag. Hom. in Euang. 33.

hath tempered the rigour of the Law, for in the Law it is written, He that offendeth let him dye the death, or bee ouer-whelmed with stones. But our Maker hath appeared in our flesh, and to the confession of sinnes (*Non pœnam sed vitam promittit*) he doth not promise a punishment but life; hee receiues a woman confessing her wounds and sends her away whole. And againe, *Non in fletibus nostris, non in actibus nostris, sed in Aduocati nostri allegatione confidamus.* Let vs not trust in our teares, nor in our workes, but in the Mediation of our Aduocate. Let vs therefore bee hum-

In Ezek. Hom. 1. 7.

bled by outward humiliati-
on, thereby to cleuse our
filthinesse, but not trust in
it as a satisfaction that me-
rits forgiuenesse. This were
in humbling not to bee
humble, but to be proude
vpon our humbling. A-
gaine, in humiliation euerie
one that is weake may haue
respect to his weakenesse.
Ne dum hostem oppugnant
ciuem perimant, But let men
take heed, that herein their
fauour of themselues bee
caused by the weaknesse of
their bodies, and not by
the weakenesse of their an-
ger against sinne; In good
duties let vs be seruent, and
only slow vnto euill. What
though carnall libertie by

Fasting, strange onely to carnall men.

Diſ-vſe hath made ſome ſtrangeneſſe of it, while it abhorreth to diminiſh one morſell of pleaſure, for any degree of ſpirituall; yea, eternall conſolation? Yea the vpright in hart mourne and pine in ſecret for the ſinnes of the time; yea, *Dauid* a King, hee humbled his ſoule with faſting, and *Iehoſaphat* a King faſted; yea, *Ahab* a wicked King faſted, and by it for a time deferred the wrath of the Lord. And I muſt needs tell thee that loueſt the eaſe of thy fleſh, when wrath is vpon vs, it is moſt for the eaſe of thy fleſh to puniſh thy fleſh. For wee ſee that a ſhort faſt hath procured a long

But profitable euen to keepe vs from faſting.

long time of plenty and fulneſſe, and ſo for faſting, our eating may bee the longer continued. If I ſay that the faſt of Eightie eight hath left vs aliue this day, to enioy that portion of Gods bleſſings which is now allotted vs, I thinke I might doe it by the warrant of great example, and no man can confidently denie it. But vnder the ſtandard of the Scriptures I may march valiantly, becauſe vnreſiſtably. In the ſtorie of *Iehoſophat*, firſt is the faſt, and then the deliuerance; In the propheſie of *Ionah*, firſt is the faſt of *Nineueh*, and then the deliuerance, and without theſe

deliuerances both the ſtomacke and the meate had beene loſt. In the propheſie of *Ioel*, firſt a Faſt is preſcribed, then a Bleſſing is promiſed. Yea, in this very point of plentie is the bleſſing promiſed, He will ſend them Corne, and wine, and Oile, and they ſhall bee ſatisfied therewith. A ſhort emptineſſe, ſhall bring a long fulneſſe; and therefore faſt that yee may bee fill, for in this point alſo, Bleſſed are they that hunger, for they ſhall be filled. True it is, that turning muſt bee ioyned with faſting, but faſting alſo by Gods owne preſcription is fit to bee ioyned with turning

Ioel.2.15. 18,19.

Ioel.2.12.

ning. And why should we not willingly fast, since wee see it so inseperably attended with deliuerances and plentie? Wee may bee confident in Mercie, since it may not bee thought that what hath neuer fayled, others, should now begin to fayle vs. Wee haue reade that the wrath of God indureth but a moment, but we read that his Mercie endureth for euer. Surely, God is not changeable in his Mercie, wherefore let vs bee the same with others in our humiliation, and let vs be assured that God will bee the same for euer in his Mercie.

Sect. VI.

A clearing of the doctrine of Humiliation.

BVt here by the way, I desire to preuent Error, and to put Truth in the stead of it, in this Doctrine of Humiliation. To this end I would shew how God comes to bee pleased with Man; by these exercises of reuenge vpon sinne in our bodies. So that the licentious Man should not thinke them vnprofitable in true Penitence; nor the Iusticiarie beleeue them to bee satisfactions vnto Iustice. True it is, that with this exercise of humiliation

God

1. For the licentious, that by knowing the benefits of it, they doe not vndervalue it.

God is pleased, and his wrath for sinne appeased, but not as it payes the price of sinne, but as it is the abolition and expulsion of sin. God is satisfied with the Man humbled for sinne, but not with that humiliation as a satisfaction to his Iustice, but as a condition accepted by his mercy and goodnesse. It is the bloud of Christ onely that payes Gods iustice, the iust price of punishment for our sins, but the punishment of our selues is a part of our penitence, and penitence fitteth vs for the receit of the merits and satisfaction of Christ Iesus. For Christ that payed an equall price for

2. For the selfe-saving Papists that by knowing the proper worke of it, they do not appoint it to doe that for which Christs bloud was appointed

for our ſinnes by his Death doth not impart this ſatisfaction of his Death, but to thoſe that by his Spirit are made conformable to his Death. As Chriſt dyed for ſinne, ſo Chriſtians muſt die to ſinne; and therefore by one Spirit Chriſt giues vs both the Death for ſinne, and the Death of ſinne. Now in this Humiliation and ſelfe-iudging for ſinne, we giue his Spirit leaue and power to ranſack our harts and to kill the ſinne that offended God; yea, by the ſame we expreſſe and teſtifie our hatred of that ſinne, and our conuerſion to God. And we being thus conformed to the death of Chriſt,

the

the death of Christ doth giue it selfe to vs, or rather vnto God for vs. For his iustifying Death is imparted by a mortifying and sanctifying Spirit, our penitent Conuersion is the condition of Gods Absolution, and then the Death of Christ is the ransome of our sinnes, when the Spirit of Christ in Penitence purgeth the sinne that defileth vs. For as elsewhere I haue shewed, in sinnes there is guilt and a blot; The soule is thereby guiltie, and therby filthy. Now, God hath so ordered it, that the taking away of the filth should goe with the taking away of the guilt, and there-

Art of Hipp. *lib.* 3 *cap.* 7.

therfore Christs iustifying bloud is giuen vs by the sanctifying Spirit, & with the taking away of the filth, the taking away of the guilt is conioyned. The Parable of Christ, with some likenesse, and some difference, may make it more cleare to lower capacities. The Father hath two Sonnes, and the yonger cals for his portion and spends it; yea, hee makes a debt beyond it, and sets it on his Fathers Account. Afterward, he is sorry for his prodigalitie, he returns to his fathers house, and there desires his elder brother to mediate for him. The Brother intreates the Father, he offers payment

of

of the debt, only he intreats mercy and pardon for his Brother. The Father lookes aſwell for amendment, as for ſatisfaction, and wil not accept this elder Sonnes ſatisfaction, vntill he be aſſured of his younger Sonnes penitence and conuerſion. To teſtifie this, it appeares to the father that he hateth his former life, becauſe he hateth himſelfe for it, and out of that hatred hee puniſheth himſelfe with faſting, lying on the ground, and humbling himſelfe to an equalitie with ſeruants. Vpon this penitent humiliation, his brothers ſatisfaction is accepted. It is the elder brother that ſatisfies,

but

but the penitence of the yonger makes him capable of that satisfaction. So after our sins, Christs bloud is still the propitiation of our sinnes, but by serious penitence (the fruit of his mortifying Spirit, & whereof these exercises of humiliation are fruits) that propitiation is made ours, and is receiued for vs. This is no new Truth, but hath been anciently knowne and approued. *Pœnitens animam damnatam pristinam vitam odio persequi, & ipsam memoriam execrari debet. Deinde comminationem æterni iudicij ac supplicij pro timore Dei doctrina complecti, & tempus pœnitentia tem-*

Basil. regul. (Ortra. 10. & 12.

pus

ous esse lachrymarum cognoscere, certa quod mundatio peccatorum sit per sanguinem Christi in amplitudine Misericordiæ & multitudine Miserationem Dei. The penitent Soule must hate and detest his olde sinfull life. Next, he must receiue the threatnings of eternall condemnation and punishment, as a Doctrine of the feare of God; and hee must be assured that the clensing of his sinnes is by the bloud of Christ, through the largenesse of Gods mercie, and the multitude of his compassions. And againe, *Persuaderi potest anima, &c.* A Soule may perswade her selfe that her sinnes are for-

giuen

giuen her, if shee can be-
hold in her selfe the affecti-
on of him that saide, I have
hated Iniquitie. For, he
that sent his onely Sonne
for the forgiuenesse of our
sinnes, hath done his part
that the sinnes of all might
bee forgiuen. But because
the Psalmist sings both of
Mercy and Iudgement,
and thereby testifies that
God is both mercifull and
righteous, it is needfull that
the Doctrine of the Pro-
phets and Apostles, concer-
ning Repentance, bee ap-
plyed by vs; that so both
the Iudgements of Gods
Righteousnesse and Mer-
cie, may bee fully bestowed
vpon vs vnto the forgiue-
nesse

neſſe of our ſinnes.] Wherof this ſeemes to bee the ſenſe. That the honour of Gods Righteouſnes would be endangered, if he ſhould accept Chriſts ſatisfaction for impenitent ſinners, but if by penitence we hate our iniquities, then both his Righteouſneſſe and Mercy agree to forgiue vs. *Hierome* also moſt plainely, *Quod autem ſcriptum, &c.* That place of Scripture, and the bloud of Chriſt ſhall cleanſe vs from all ſinne, doth belong both to the confeſſion in Baptiſme, and to the Mercy in Penitence. *Gregorie* the Great thus, *In aſſiduis fletibus, in quotidiana noſtra pœnitentia &c.* In our

Hier. aduer. Pelag. lib. 2.

Gregor. in Eze. Hom. 7

our continuall teares, and
daily penitence, wee haue
Priest in Heauen that make
intercession for vs. O
whom it is said by *Iohn*, I
any man sinne, wee haue a
Aduocate with the Father,
euen Iesus Christ the Righ-
teous, and hee is the propi-
tiation for our sinnes.

Sect. VII.

A third part of Repentance.
Turning from Sinne vnto
the contrarie Righ-
teousnesse.

TO the detestation of
sinne, and reuenge of
our selues for sinning, must
inseparably and principally
be

bee ioyned a conuerſion
rom ſinne vnto Righteouſ-
neſſe. This turning is that
which ſanctifies our con-
feſſion, our deteſtation, ſor-
row and humiliation, with-
out which all other actions
or paſſions of Repentance
are but dead ceremonies;
bodies without ſoules: for,
turning is the very life of
them all. Then onely doe
the puniſhments for ſinne
take their leaue of vs, when
wee are thus turned from
ſinne. For, this turning ſets
our ſoules in ioynt againe,
which ſinne had diſplaced;
yea, hauing ſet vs in tune
within our ſelues, it runeth
vs alſo at once to our Ma-
ker; And when wee are

in

The only consummatory meanes to set all in order.

in Harmonie with our Maker, and in Harmonie with in our selues, then followes a sweet Harmonie and agreement with the Creatures; so wee see the true way how to haue peace with the Creator, our owne selues and the Creatures. If God be with vs, how can any thing be against vs, how can wee be tormented by any thing? Therefore, let vs fasten our eyes and hearts on this turning, as the very key that openeth the doore by which wee passe, from Miserie vnto Felicitie. For on this side of that doore is Darknesse, Wrath, and Iudgement, euen sinne, and the punishments of sinne;

ut on the other ſide is
ight, Ioy, the moſt glori-
us Countenance of a plea-
d Creator; In ſumme,
he moſt excellent gifts,
olineſſe and Happineſſe.
urne vnto mee and be ſa- *Eſa.45.22.*
d, all yee ends of the
arth, ſayth the Lord. And
aine by *Ioel*, Turne to *Ioel.2.13.*
e Lord your God, for he
gracious and mercifull,
w to anger, of great mer-
, and repenteth him of
e euill. And by *Ieremie*, *Ier.3.22.*
eturne yee backe-ſliding
ildren, and I will heale
ur back-ſliding; what
maynes but that wee giue
e ſame anſwere which
ere is giuen: Behold, we
me vnto thee, for thou
art

art the Lord our God. Yea,
let vs continue our ſong vn-
to God. Truly in vayne is
ſaluation hoped from the
hills, and from the multi-
tude of mountaines: truly
in the Lord our God is the
ſaluation of *Iſrael*. For
ſhame hath deuoured the
labour of our Fathers from
our youth; their flockes
and their herds. And then
God will continue his pro-
miſe of Mercy; If thou
wilt returne, Returne vnto
mee and if thou wilt put
away thine abominations
out of my ſight, then ſhalt
thou not remoue. Take to
you words, ſaith *Hoſea*, and
turne to the Lord, ſay vnto
him, Take away all iniqui-

Hoſe. 14. 2. 4.

tie

tie, and receiue vs graciouſly, ſo will we giue the calues of our lips. And if we take words vnto vs, the Lord will take words vnto him, I will heale their backe-ſliding, I will loue them freely, for mine anger is turned away. Seeing then we haue ſuch promiſes, let vs by true turning and repentance, cleanſe our ſelues from all filthineſſe of the fleſh and ſpirit, perfecting holineſſe in the feare of God. Let vs confeſſe, and with mourning deteſt, and deteſting forſake the ſinnes of the Time, and the ſinnes of our perſons. *Nullus id quod peccatum eſſe confeſſus eſt deinceps debet admittere, quia*

2. Cor. 7. 1.

Hillar. in Pſal. 137.

confessio peccati professio desinendi est. When we haue confessed our sinnes, wee are bound to forsake them, becauſe the confeſſion of ſinne is a profeſſion of forſaking ſinne.

SECT. VIII.

This turning from ſinne to be done; First, In our ſelues

NOw toward the forſaking of ſinne, let vs obſerue this order; firſt, to forſake ſinne our ſelues, and next to draw others to forſake it. Firſt, let euery man according to the King of *Nineuehs* proclamation, put away

away the euill that is in his owne hands. Let vs firſt be turned our ſelues, and put away the beames which are in our owne eyes. Let euery man ſit in Iudgement on himſelfe, and take a ſuruey of his life, and examine by what ſinnes hee hath offended, and from thoſe very ſinnes let him turne with full purpoſe of heart neuer to doe them againe. Let there be a ſolemne hatred, a diſſention; yea, an vtter ſeparation betweene our ſoules and our ſinnes; and let vs caſt them out as garments that carrie in them the infection of the plague; yea, of all Gods plagues and puniſhments. As we would

shut out Pouertie, Anguish, death, and Hell it selfe, so let vs shut out our sins; for our sins bring in all these with them inseparably attending them. And when we see, see or heare of any of those punishments which are now vpon vs, or may hereafter afflict vs, let the punishment presently bring thee into remembrance of thy sinne, and as much as the punishment is grieuous, so much let the sinne that caused it be loathsome. For punishments and sinnes are like counterparts each to other, and in one is expressed the shape of the other. Our sinnes are that part which wee present vnto God, and

We should shun sins as we doe punishments, since Gods Iustice tyes them together.

pu

unishments are the part
which God deliuereth vnto
s; and such a loathsome
ooke as the punishments
xpresse vnto vs, such and
more loathsome looke
loe our sinnes present vnto
God. So in the one we shall
eade the other, in our pu-
ishments wee shall reade
ur sinnes. But if wee blot
ut that counterpart of our
innes, God will also blot
ut that counterpart of his
udgements; and vntill
hen, let vs complaine of
ur sinnes, and not of our
unishments; of our sinnes
hat wilfully continue them,
nd not of the Iudgements
which are necessarily conti-
ued by our sinnes. For

ſurely it were pitie, that ſin ſhould proſper and grow greater by impunitie. Let our malice therefore bee conuerted from any thing that puniſheth vs, to the ſinne by which it came to puniſh vs; and let vs be aſſured, that when wee are turned from ſinne, the creatures ſhall bee turned from puniſhing. In our ſelfe-iudging, let vs take greateſt notice of our greateſt ſins, and next of our ſtrongeſt ſinnes, which though leſſer in ſhew, yet comming thicker by their vſuall preuayling, muſt haue a great ſtrength of oppoſition and repentance. Wee muſt turne greatly from our great ſins, and

and weep bitterly for them, wee must striue mightily with our strong sinnes, and beseech the Lord thrice for them; yea, let vs not leaue prayer and vnvtterable groanes, vntill the house of *Saul* grow weaker, and the house of *Dauid* grow stronger. Let the Drunkard striue to turne from his drunkennesse, and though he find it a little hard in the beginning, yet at length he shall feele it more easie; and that a custome of Sobrietie, is farre more comfortable to bee kept, then a custome of Beastlinesse. The drie soule is the wisest and best soule, & so most fit for diuine contemplation,

Clem. Alex. ped. lib. 2. cap. 2.

Cuſtome in goodneſſe, will make goodneſſe more ſoundly pleaſant, then cuſtome of ſinning, doth make ſinne pleaſant,

not being dimmed by the ſmoking vapors of drinke, which like a groſſe cloude do couer it with darkneſſe.] Let the prophane Blaſphemer ſtriue a little with his cuſtome of Swearing, and hee ſhall finde that it is as hard for a man to ſweare that diſuſeth it, as it is for him not to ſweare that hath long time abuſed it. Let the Extortioner by turning merciſull, once taſte the ſweetneſſe of Mercie, and of that Manna of Charitie, which is the very Honey of Heauen, and hee will ſay, that the taſte of brotherly loue is farre ſweeter then the taſte of the heart-bloud of his brother.

Let

Let the Sacriligious perſon ſtriue to turne from his Couetouſneſſe, and ſee what odds of comfort there is in the ſoule of him that hath giuen of his owne to the Church, or giuen freely to the Church the things of the Church, & of him that hath ſtarued the Church or a Church-man, and hee will not ſpare the Heauen of a good conſcience, for all the earthly benefits, that haue Hell by their ſides. Yea, let euery ſinner looke vpon his euery ſinne, either in this Treatiſe named, in others iuſtly reproued, or in his owne Conſcience regiſtred, and he ſhall gayne thereby to himſelfe the

A powerfull goodnes should be placed in the stead of sinne supplanted.

ioyes of a good Soule, and shall procure to himselfe and vs all, a freedome from the euill of punishments. Neither let vs onely search out our sinnes and forsake them, but let vs striue to plant in our selues a solide and powerfull goodnesse. For such a goodnesse is only able to keepe out sinne, when it is thrust out, since we haue to doe with strong temptations, and a strong tempter. Thinne and shadowie holinesse, and a shew of goodnesse, betrayes vs to all offers of sinne; and let it be sufficient that hereby wee haue alreadie receiued so many hurts, armed with too sleight an armour for a Chri-

Christian souldier, euen with a talking and not a walking holinesse. But let vs striue by all meanes to fortifie the spirit in vs, by which wee are fortified against the spirit which is in the world; and let vs not leaue praying, fasting, reading, meditating, vntill we feele the pulses of the spirit beat strongly, whose strength is the great preseruatiue against sinne, and the mayne stablisher of our feete in the way of peace and holinesse.

SECT.

Sect. IX.

Secondly, Wee should procure others to turne from their sinnes.

NEither must wee moue our selues only to confesse, detest, and forsake sinnes; but we must endeuour to draw others also to the same duties of Repentance. There is among vs a Naturall communion, a Politicke communion, and a Spirituall communion. We are of one flesh and bloud, of one Common-wealth, of one Communion of Saints. And each of these Communions are forcible motiues and reasons, that incite vs to communicate good-

Bound thereunto by a three-fold band.

goodneſſe each vnto other; The members wee are of one Nation, of one Kingdome, of one Church; It were a monſtrous thing if the hand ſhould not ſet a playſter on a bruiſed foot, nor the head ſtudie a remedie for a ſickly bodie. Yea, there is yet another Communitie, and that is, a Communion of Miſery, and this vſually procures mutuall Pittie, and this pittie, ſuccour and reliefe. As the good Thiefe reſcued Chriſt from the reuyling of the bad one, ſaying; Wee all are vnder one condemnation; So ſhould wee ſay, Generall puniſhments haue inflicted generall ſmarts, and

Yea, a fourefold.

St. *Iude* 22. 23.

1. Hereto. fore begun by the Magistrat. 2. *Chro.* 20.

and losses; Let vs therefore striue to saue one another with compassion, and to pull one another out of the fire of Gods Indignation. If you aske where this should begin, I will tell you where it hath begun. When a generall Danger threatned *Iudah*, *Iehosaphat* the King of *Iudah* feared, and set himselfe to seeke the Lord, and proclaimed a Fast throughout all *Iudah*. When *Iosiah* heard but the threatnings of God against sinnes, and knew that those sinnes were committed, to which those threatnings did belong, the King stood in his place, & made a Couenant before the

the Lord, to walke after the Lord, and to keepe his Commandements, and his Teſtimonies, and his Statutes, with all his heart, and all his ſoule, and cauſed all that were preſent to ſtand to it. When *Ionah* did but pronounce the ſentence of Deſtruction vpon *Nineueh*, (wee heare of no Plagues preſent vppon it, no Enemies vndermining it by policies, nor oppugning it by force) the King of *Nineueh* aroſe from his Throne, hee layd his Robe from him, and couered him with Sackcloath, and ſate in Aſhes, and it was proclaimed through *Nineueh*, by the King and the Nobles; Let nei-

2. *Chro.* 34.

Iona. 3. 6.

neither Man, nor Beast, Herd nor Flocke, taste any thing, let them not feed nor drinke water. But let man and beast bee couered with sackcloath, and cry mightily vnto God; yea, let them turne euery one from his euill way, and from the violence that is in their hands. And as sure as they repented, so sure they were preserued. Now S. *Paul* saith, That the things which were written heretofore, were heretofore written for our instruction. Surely, the greatest power worketh greatest effects, and a Reformation is neuer so publike, as when they that haue the most power on the publike

Rom. 15. 14

set

et it on worke. The Ma-
istrate by good Lawes,
y causing good executi-
n of good Lawes, and
y good Example is a
ost Catholike Reformer.
The people tooke notice of
Dauids fasting for the mur-
er of *Abner*, and it plea-
ed them, for whatsoeuer
he King did that pleased
he people. And not onely
he higher Magistrates are
auses of Reformation, but
he Lower in being carefull
o suppresse Vice by law-
ll punishments, and to
rengthen Vertue by law-
ll incouragements. Yea,
heir Examples also may
ommunicate, either much
oodnesse, or much infecti-
on

2.Sam.3.
35,36.

2. The Minister ought to call others to turne from their sinnes.

on. Next to the publique Magistrate, the Minister is a most publique Person. Therefore it concernes him also to tell the people their sins, and to call them from their transgressions. *Ezra* the high Priest prepared his heart to seeke the Law of the Lord, and to doe it, and to teach in *Israel* Statutes and Iudgements. Yet he rent his Garment for the sinnes of the People, and called them to the reuealing of their sinnes, vntil the fierce Wrath of the Lord should bee turned away from them. Yea, this hath beene the mayne office of the Priests, and Prophets of God to turne them from

Ezra 7. 10.

and 9, 10.

om their ſinnes, and ſo to
rn away the puniſhments
elonging to their ſinnes.
Theſe are the Watch-men
t vpon the Towre of di-
ine Speculation, looking
farre off to ſee both the
nnes of the People, and
e puniſhments of God
omming for their ſinnes,
nd to giue notice of both
o the People. Thus ſtan-
ing in their watch, if with
e ſeruant of *Eliah* they
e but a little cloud ariſing,
hey call to *Ahabs*, to Sin-
ers, to eſcape betime from
e Tempeſts that will fol-
w. In *Eſay*, a Watchman
andeth in the watch-towr
nd ſpeakes vnto Sinners.
The Morning comes and
alſo

For the Miniſter is a Watch man to deſcry both Sins and Iudgments.

Eſa. 21. 11.

also the Night, if yee will enquire, enquire, returne
Ierem.7. and come. *Ieremie* was set in a watch-towre, and then the Word of the Lord comes to him, Make your wayes good and your actions right, And thinke not to steale and kil, and sweare falsly, and to worship Idols, and to trust in the Temple of the Lord, for as I destroyed *Shiloh* for the wick-
Ezr.3.2. kednesse of *Israel*, so will I destroy the Temple for the wickednesse of *Iudah*. *Ezekiel* is set on a watch-towre to receiue the Word from God, and to deliuer it to the People. If God say to the wicked he shall die, the Prophet himselfe shall die.

If

f hee doe not tell this mes-
age of Death to the wic-
ed. *Habbakuk* ſtands in his Hab.2.
watch, to heare what the
Lord will ſay vnto him, and
hauing receiued the Word
of the Lord, hee proclaimes
t to the people. Woe be to
him that couets an euill
Couetouſneſſe, to ſet his
neaſt on high aboue the
reach of Miſerie. Woe bee
vnto him that builds a Ci-
ie with bloud, and that e-
ſtabliſheth it by Iniquitie.
Woe bee vnto him that gi-
ueth drinke to his Neigh-
bour, adding his Bottle, and
making him drunke, that
hee may behold his ſhame;
Yea, Chriſt Ieſus himſelfe
he Mediatour of the New
Teſta-

Testament, and our chiefe
King, Priest, and Prophet
to the Scribes and Phari-
ses expresseth their sinnes
and denounceth the woes
belonging to them. And
Ierusalem her selfe with
teares hee calleth to repen-
tance, offering to gather
her vnder the wings of an
Almightie protection; Our
Sauiour would, but *Ierusa-*
lem would not. Saint *Peter*
Acts.3. also, an excellent Scholer
of that highest Teacher
tells the Iewes plainely, that
they haue denyed the holy
One, and desired a Murde-
rer, and killed the Prince of
Life, and withall hee calls
them to Repentance and
Conuersion, that their sins
may

nay bee blotted out when he time of refreshing shall ome. Now, whereunto loth all this amount being ast vp into a summe? That is the office of the Mini- ers to see the sinnes of the People, to see the Iudge- ments of God comming pon those sinnes, and by Repentance to call the People from their sinnes, nd so to saue them from he Iudgements. Therfore uen at this Day must the Ministers bee Seers, they must see sinnes, and see udgements. And they must e Cryers aswell as Seers, or when they see the sins, hey must giue Men notice of the punishments that at- tend

The Ministers must be Seers and Cryers.

tend them, and when the
ſee the plagues, they mu
giue men notice of the ſi
that cauſe them; yea, whe
they ſee both, as at th
Time, they muſt giue no
tice of both. Euen now
the word *Clama* ſent out
the Miniſters, to cry aloud
and ſpare not, euen to li
vp their voyce as a Trum
pet. Wherefore, let the
not be ſilent, nor holde the
peace for *Sions* ſake, leaſt th
Prophet die for not ſpe
king, and the People ſo
not hearing: Better it is t
crye aloude a crye of pen
tence that brings forth ſafe
tie and reioycing; then t
crye bitterly heereafter in
cry of torment, when ther
ſha

Eſa.58.1.
Eze.11.13.

ſhall bee none to deliuer. Therefore, let each Paſtor of a Flock take heed to the Flock, whereof the Holy Ghoſt hath made him Ouer-ſeer, and in his Flock ſearch and diſcouer the ſins that are there moſt dangerous, and ſhew his Flock both the ſinnes & the danger. Let him cal vpon them ſtrongly for Repentance, euen this three-fold dutie of Repentance: Confeſſion, Deteſtation, and Conuerſion, by them ſtriuing to diſmount the ſinnes of the Time, which like ſo many Canons are planted againſt vs, being full charged with the Iudgements of God. There is none that ſpareth

Repentance is euer safe, Impenitence euer dangerous

his flock more, then he that
spares the sinnes of his flock
least. You see a strong
Ground and impregnable
Examples, warranting this
Action. And if carnall Se-
curitie could truly say (as it
is readie to say any thing
yea, to sinne quietly vnto
Death, rather then to take
the paines of Repentance
that there is no feare of
such a wrath, as speculative
men may forge out of the
strength of Imagination
yet this is all the danger
this side, That by perswa-
ding Repentance, men a
lesse sinfull, more iust, an
more safe; whereas on th
other side, If our Sins, an
Gods Iudgements bee
nec

neere together, as the foresaid Proofes doe inforce, the danger of vnrepentance is no little one, but an vtter ouerthrow, and an abomination of desolation. Let vs therefore striue by the profitable practice of penitence, to make our selues assured of safetie, rather then by an vnprofitable impenitence to hazard an vtter ruine and destruction. Repentance is a thing neuer to be repented of; But hardnesse of heart, and a heart that cannot repent, heapeth vp wrath against the day of wrath; And then there will bee no place for repentance; yea, though thou shouldest seeke it with

2. Cor. 7. 10

Rom. 2. 5.

Heb. 12. 17.

2. The Maſter of a Familie, ought to turne ſin out of his Familie.

teares. Next to the Mini
ſter, let vs ſpeak to the Ma
ſter of a Familie, who is
kinde of publique priua
perſon. For an Houſe, is
little Church, and a lit
Commonwealth; and
many ſuch little Church
and litle Commonwealth
doth the great Church a
the great Commonwea
conſiſt. Accordingly in t
little Church, the Mai
Pro. 23.13. of the Familie hath leau
reforme by inſtruction,
Pro. 29.19. in this Common-we
he hath power to refo
by Correction, when
Gen. 18.19. ſtruction will not ſerue
braham is loued and c
mended, becauſe hee
command his children

is houſhold after him to
eepe the way of the Lord.
aakob alſo purgeth and re- Gen. 35.
ormeth his houſe, putting
ut the ſtrange gods that
ere therein. *Ioſhua* is re-
olute, though all *Iſrael* be
ontrarie to him, hee and
is houſe will ſerue the
Lord. *Dauid* promiſeth re- Ioſh. 24. 15.
ormation in his houſe, as
ell as in his Kingdom. He
hat worketh deceit ſhall
ot dwell in mine houſe, he
hat telleth lyes ſhall not
arry in my ſight. Theſe
aternes ſhould the Mai- Pſal. 101.
ers of the Families pro-
oſe; which if they were
ollowed, the reformation
f all particulars, would be
reformation of the gene-

By reforming euery house, a whole Kingdome would be reformed.

rall. Therefore let euery man see what swearing and blasphemie, what drunkennesse and luxurie, what extortion & oppression; yea, what any sinne is in his house, and cast out from it the sinne, leauing the person; or the sinne with the person, if the person will not leaue the sinne. The house of the wicked, saith *Solomon*, shall bee ouerthrowne; but the Tabernacle of the Righteous shal flourish. Wilt thou then keep that wickednesse that may be the ouerthrow of thine house, and not make Righteousnesse thy Guest, which will make thy house to flourish? Againe, as wic-

Pro. 14. 11.

kednesse

kednesse makes one house to decay, so many wicked houses together by proportion make a Land to decay; so by not reforming thy house, thou art an vndoer of thy familie, and a Traytor to thy Countrey. Lastly, let euery friend to his friend, euery neighbour to his neighbour (yea, though he be but such a neighbour as the Iew was to the Samaritane) let him by admonition, and instruction call him to reformation. If thou seest thy enemies Oxe goe out of the way, thou must turne him into the way; how much more thine enemies soule, wandring in the way that leadeth

4. Each man striue to turne his Friend and his Neighbor.

deth to deſtruction. Yea, for thine owne ſake thou ſhouldeſt doe it, for by his ſinne, the Land and thou in the Land may perhaps be puniſhed; but by reforming his ſinne, the Land and thou in the Land may bee ſpared. But if the wicked will not be reclaymed from his wickedneſſe, let the righteous mourne for the wicked, and ſtrengthen each other in Righteouſneſſe. Let them mourne for the wicked, that ſo all ſins may be repented, if not by the ſinners themſelues, yet by the righteous, which lament, euen for this that ſinners doe not lament. Let that which wanteth in the wic-

5. If the wicked fayle, let the righteous turne the more ſtrongly.

wicked bee made vp by the godly, and let them mourne a double mourning, one for their owne, and another for other mens sinnes. So shall no sinnes bee left vnrepented, and hereby shall they at the least haue this benefit, they shall be Gods marked mourners, and they shal bee like the marked posts of the *Israelites* in *Egypt*; Gods plagues shall passe ouer them. Let the godly also strengthen each other in goodnesse and godlinesse. For the godly are the buttresses of a Kingdome, and the more ruinous a Kingdome is, the stronger should the buttresses bee that support it. Tenne such Pil-

And double his mourning.

Ezek. 9. 4.

And strengthen each other in holinesse.

lars would haue ſupported *Sodom* from falling, and their prayers would haue cryed lowder in Gods eares for mercy, then the ſinnes of thouſands did for vengeance. And if they cannot ſaue a multitude of ſinners, yet themſelues ſhall bee ſaued from wrath in the day of wrath. When the wicked were ſtout againſt God, they that feared the Lord, ſpake often one to another, the Lord hearkened and heard it, and a Booke of remembrance was written before him for them that feared the Lord, and thought vpon his name. And they ſhall bee mine, ſayth the Lord, in the Day

Malac.3.16

that

that I make vp my Iewels, and I will ſpare them as a man ſpareth his owne ſonne that ſerueth him.

SECT. X.

To Repentance muſt be ioyned vehement Prayer.

LAſtly, to our Repentance ſet vs ioyne vndenyable prayer. I call it vndenyable, becauſe it was neuer knowne that prayer ioyned to Repentance was denyed. Therefore in *Ioel*, when God ſhewes how hee may be ouercome, hauing enioyned Penitence; euen a confeſſion of ſinne, and a deteſtation of ſinne (expreſſed

Ioel 2.

preſſed in faſting and weeping) and a conuerſion from ſinne vnto God; hee alſo addes; Let the Prieſts and the Miniſters of the Lord betweene the Porch and the Altar ſay, Spare thy people O Lord, and giue not thine heritage to reproach, that the Heathen ſhould rule ouer them. Wherefore ſhould they ſay among the people, Where is their God? And ſee what followes immediatly, Then will the Lord be iealous for his Land, and pitie his People. The prayer of a penitent heart is a moſt acceptable Sacrifice; yea, it is an acceptable Sacrifice offered vp by an acceptable Sacri-

fice

fice. For, first a penitent heart it selfe, as *David* sayes, Psal.51. is by excellence the Sacrifice of God; and next the calues of our lips are an acceptable sacrifice of that sacrifice. So the penitent heart, which of it selfe is a sacrifice, is to prayer an Altar. An excellent Altar from which ascends a sacrifice of sweet sauour into the presence of the Almighrie. Therefore *David* rightly Psal.34. orders his song, when hee 15.16. sayth; first, Depart from euill and doe good, seeke peace and pursue it, And when hee seconds it thus; The eyes of the Lord are vpon the righteous, and his eares are open to his crie.

The

Iudg. 10.15 children of *Israel* had mocked with God oft in a false and short repentance, so that God had put them off with a deniall; yet putting away their Idols, and to their repentance ioyning vehement inuocation, they were heard in that which they feared. So true is that Iob 33. of *Elihu*, The penitent man shall pray vnto God, and he will be fauourable vnto him, and hee shall see his face with ioy. It is sinne only that clogs our prayers, and keeps them from ascending vnto God. The stinking smoake of our sinnes infects the smoake of our prayers, and makes them vnsauorie in the nostrills of the

the Almightie. If therefore our sinnes be put away, and a pure heart send vp pure prayers, let it be confident, for there is no doubt of hearing. The Lord hath said it, whose word is stronger then the Couenant of the Sunne and Moone. Then shalt thou call and the Lord shall answer, thou shalt cry and the Lord shall say; Heere I am. Wherefore let vs depart from euil, and then confidently call vpon the name of the Lord, Let vs be as sure of hearing as we are of Repenting and Praying. *Iuxta Iohannis vocem*: 1. Ioh. 3. *Tunc cor fiduciam in oratione accipit, cum sibi vita prauitas nulla con-*

Esa. 58. 9.

Hierom in Lament. cap. 3.

contradicit, & bonorum operum ratio orationi consensit. According to Saint *Iohns* Doctrine, 1. *Ioh.* 3. Then is the hart confident in prayer when it hath not the checke of a wicked life, but good works doe accompany good prayers.] If it bee thus, Then doe we know a sure way to preuayle with God, and what remaines but that we preuayle? Let vs neuer complaine of God but of our selues, if wee be not saued, for God hath promised deliuerance to the prayer of the penitent; Let vs therfore neuer leaue repenting and praying, for we may be assured that the end will bee preuayling.

When we know a way to bee healed, it can be nothing but our owne sloath, that keepes vs from healing.

This

This is the way, let vs walke in it, yea let vs lie downe in it, and with the woman of *Canaan*, let deayes or seeming denyals increase the strength of our Cries, for there is no doubt but Importunitie will prevayle; and if our prayers mount vp vncessantly to God, our Sauiour wil come ovs assuredly with health vnder his wings.

THE

THE FIFTH CONSIDERATION.

Necessarie, if not made vnnecessarie by the former.

BVt if the present punishments doe not bring foorth this fruit of Repentance, wherof they are in trauell, then must wee needs enter into a fifth Consideration, and that must be this, That where Gods lesser punishments preuayle not to amendment, there the greater will issue forth and preuayle vnto Destruction. This is a most lamentable Cure of our sins, and farre

more

more bitter then that poti-
on of Repentance which
men ſo much abhorre. Re-
pentance with ſome ſorrow
bringeth forth ioy, but in
Deſtruction, ſorrow brings
forth onely ſorrow. God
himſelfe giues vs the Cha-
racter of it, A trembling
Heart, and fayling of eyes,
and ſorrow of heart. Thy Deu.28,65.
life ſhall hang in doubt be-
fore thee. In the Morning
thou ſhalt ſay, Would God
it were Eeuen, and at Ee-
uen thou ſhalt ſay, would
God it were morning. This
is the fruit of Impenitence,
and not without reaſon,
ſince God hath proclay-
med, If yet wee will not be Leuit.26.
reformed by leſſer puniſh- 16,17,18.
ments,

ments, but walke contrary to God, Then will God walke contrary to vs, and punish vs seuen times more for our sinnes. If men obey being chastised (saith *Elihu*) they shall spend their life in prosperitie, and their yeares in pleasures, But if they obey not, they shall perish by the sword, they shall dye without knowledge, the hypocrites in heart heape vp wrath, they cry not when God bindeth them. Heere is a plaine discouerie of the end, and issue of two contrarie pathes. The path of Repentance leads to pleasure and prosperitie; But vnsensible and vnfeeling obstinacie, to

Iob.36.11.

The two-fold path of Death and Life set before vs.

Death

Death and Deſtruction. There is before vs Life and Death, which ſhall wee chuſe, or rather how ſhall wee ſtop or ſtay in the choyſe, ſince there is ſo notable a difference, that euen blindneſſe it ſelfe herein may bee a chooſer? O let vs make right vſe of the leſſer puniſhments; euen by Repentance to remooue them, and not by Impenitence to change them into greater. I muſt confeſſe, that both Repentance and Impenitence remoue Gods leſſer chaſtiſements; Repentance remoueth them, by remouing the cauſes of them, and thoſe are our ſinnes. But Impenitence remoueth

Impenitence remooues Gods chastisements but by a most fearfull remouing.

moueth them by remouing the effects, which God would haue produced by them. For God by these punishments would haue wrought in vs Repentance, but Impenitence suffers not God to haue this end of his punishments. And then doth God also remoone his Chastisements; but this ease is the greatest Miserie of all, and it were better to bee still chastised then to bee thus eased. While the Rod is burning, the Sword is whetting, and chastisements are then changing into vtter destructions. A most fearefull speach is this, why should they be smitten any more,

they

they wax worse and worse? Esa 1.5,7.8
The hard-hearted sinner may thinke; that hee hath gotten an excellent aduantage by his profiting in sinne, when sinning more, he shal be smitten no more. But let him take that which followes, and then hee will wish he had still been smitten as before. Your Countrey is desolate; your Cities are burnt with fire, your Land-strangers deuoure in your presence, and it is desolate as ouer-throwne by strangers. A pittifull priuiledge, Nor to be stricken any more, but in stead thereof to bee swept away by an vtter Desolation. Let vs not reioyce, but tremble at such

vous. F.

ſuch ſun-blaſts, which ar
followed with theſe ragin
ſhowres of wrath and ven
geance. If the drops of hi
wrath haue thus afflicte
vs, how will the gre
ſhowres of his Indignatio
waſte vs? *Stilla ad Afr*
cum, &c. Drop thy word t
the South. Drop thy wor
ſaith *Hierome*, that th
whole wrath of God ſeem
not to be powred out, bu
ſome drop or part of it. B
if a Drop bee ſo full of te
rour, how terrible ſh
wee thinke are the who
ſhowres of his wrath?] L
not then the drops ſeem
little to vs, leaſt we feele t
ſhowres too great for
The beſt and ſafeſt way

Hieron. in Ezek. lib. 1. cap. 1.

o make our ſins, and Gods
udgments appeare in their
rue greatneſſe; for when
wee truely ſee their great-
neſſe, that ſight in penitent
nen makes them both to
row leſſer. But when they
oth ſeeme leſſe then they
re, then they both grow
igger. Neither let vs be ſo
ice and ſelfe-louing, as to
hinke that the puniſh-
nents which we haue ſuffe-
d, are not great enough
o inforce a general humili-
ion, For one or two of
heſe puniſhments, haue
eene a ground ſufficient
or the Prophets of God to
all for a publike penitence.
el calleth for Lamentati-
n and Faſting, becauſe

Sins and puniſh-ments by ſeeming little grow greater; and by ſeeming great grow leſ-ſer.

Ioel. 1. 12, 13. & 2. 15.

Gods armie, the Canke
and Caterpiller had de
ſtroyed their fruits. An
Haggai calls the people t
the Conſideration and a
mendment of their waye
becauſe they ſowed muc
and reaped little, and pu
their wages into a broke
Greg. Naz. bagge. And a reuerend Fa
ther of the ancient Churc
vpon a tempeſt of hayle
calls on the people to poſ
ſeſſe their ſoules in teare
to ſanctifie a Faſt, and to a
mend their liues. Let v
therefore bee no wiſer the
the Prophets and Saints
yea, let vs be no worſe the
the *Scribes* and *Phariſe*
whom *Iohn Baptiſt* terme
a generation of Vipers, an
ye

yet were forewarned to flie from the wrath to come. Let vs make profit of Gods chastisements, and let that profit bee Repentance, and the profit of Repentance will bee the remooving of the Chastisements. Let vs speake vnto GOD in the words of *Ezra*, After all that is come vppon vs for our euill deeds, and for our great trespasse, seeing that thou our God hast punished vs lesse then our iniquities, and hast giuen such deliuerance as this: should we again breake thy Commandements, &c? Wouldest thou not bee angrie with vs till thou hadst consumed vs? Since Gods pu-

Ezra 9. 13.

niſhments haue beene leſſe then our ſinnes; yea, hee hath giuen vs many deliuerances, ſhould wee partake with ſinnes and ſinners any more, that ſo by increaſing our ſinnes wee may increaſe our puniſhments, vntill they amount to a finall deſtruction? It is meet to be ſpoken to God (ſaith *Elihu*) I haue borne chaſtiſement, I will not offend any more. If it be meet to be ſaid, let vs ſay what is meet to bee ſaid, but let vs ſay it truely, or elſe we doe not meetly ſay what is meet to be ſaid. Let vs from the heart make a Couenant with God, and ſay we haue borne chaſtiſement, wee will

ill offend no more. Let vs
ee contented with theſe
uniſhments which wee
aue alreadie receiued, and
t vs not by continuance
ſinnes make them too lit-
e for vs. Let vs rather *Nehem 9.32*
ray vnto God; Let not all
ur trouble ſeeme little vn-
o thee, which hath come
pon vs, but giue vs ſo great
Repentance, that may
ake our troubles ſeeme
reat vnto thee, and grow
ſſer vpon vs.

Lord heare, O Lord for-
giue, O Lord hearken
and doe it.

FINIS.

ous, F.